

The Book of Remembrance

1862 - 1962

First Presbyterian Church

of

Winston-Salem, North Carolina

by

MARY CALLUM WILEY

and

WILLIAM E. EAST

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OF

Winston-Salem, North Carolina

BY

Mary Callum Wiley

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*For the Lord God is a sun and shield: the Lord will give
grace and glory: no good thing will He withhold from them
that walk uprightly.* Psalm 84:11

Text of the Sermon Preached by Dr. F. H. Johnston
at the

DEDICATION OF THE CHURCH

October 5, 1862

TO THE MEMORY

Of the men and women who by
their prayers and labors laid
the foundations of this Church

This Book of Remembrance

is

dedicated



FIRST HOUSE OF WORSHIP
Dedicated October 5, 1862

The story of the first three periods, twenty-five years each, of the Presbyterian Church of Winston-Salem, North Carolina, was written in 1937 by Mary Callum Wiley for the seventy-fifth anniversary of the Church October 1937 and re-written in 1961 by the author for the one hundredth anniversary of the Church October 1962.

The fourth period, telling the story of the last twenty-five years of the Church, was written in 1961 by William E. East, City Editor of The Twin City Sentinel, and Elder in The First Presbyterian Church.

CENTENNIAL EXECUTIVE COMMITTEE

ROBERT W. GORRELL, JR., Chairman

DR. JULIAN LAKE

REV. ROBERT A. WHITE, JR.

DARRELL W. MIDDLETON

HAROLD MCKEITHEN

FLAKE F. STEELE, JR.

FOREWORD

So closely is the history of our Church interwoven with the early days of what used to be called Winston, before its consolidation with its Moravian neighbor on the south, that to appreciate the slow-growing days of Presbyterianism in our community we must understand the community life of that long-ago period.

On October 4, 1862, when the First Presbyterian Church of Winston was organized with eight members, the small county seat of Forsyth, in contrast with its thriving Moravian neighbor of Salem, was little more than a post town, closely built around the Court House Square and surrounded by stretches of unbroken woodland—stately oaks of first year growth, chestnut and hickory, and tulip trees lovely in summer with their green and white bell-like blossoms; through the woods here and there ran little branches and springs gushed from under the hillsides.

Convenient to the Temple of Justice, as Editor John Christian Blum of Salem's People's Press was wont to designate Forsyth's Court House, with its imposing white pillars and bell tower overlooking the country side, was the County jail with the whipping post standing next to it.

On the Square or just off it stood the village stores—most of them frame structures with solid wooden blinds, which each morning were taken down and stacked outside the stores on the unpaved sidewalks. These early stores, stocked with everything from a bottle of purple ink to a "new fangled" cook stove, from pins and needles to plows and guns, carried on, with farmers from all over Forsyth and neighboring counties, a brisk trade by barter—exchanging their "store goods" with home grown potatoes and apples, buckwheat, fresh hog meat, eggs and butter.

Three of Winston's merchants of 1862 had been in business since the beginning days of Forsyth's county town, 1850; namely, Franklin L. Gorrell, Robert Gray, Harmon Miller.

Harmon Miller's big store, three and one half stories high, facing Court House Square on the west, had the distinction of being the first brick store erected in Winston.

On the land back of the store, sloping down to what is now the Anchor Store and enclosed with a stout rail fence, Mr. Miller had his family garden of potatoes and corn.

Robert Gray's big store on Main and Third facing the Square on the south drew perhaps the widest patronage of all the stores of early Winston, the proprietor having a name throughout the country side for fair dealings in carrying on his trade by barter.

Franklin L. Gorrell, who was one of the charter members of The First Presbyterian Church of Winston, dealt mostly in the sale of dry goods, millinery and notions; his store house adjoined his residence, the fifth home built in Winston on Fourth and Main, the site now occupied by the towering Reynolds Building.

The dwelling houses of Winston from the very beginning of the town were substantial, comfortable homes, some cottage style with big high pitched rooms; others two storied brick or frame structures built, in the fashion of the day, with central hall and deep front and back porches. Unlike the homes of Old Salem, standing on narrow lots, straight with the cobbled stone sidewalks, the early homes of Winston were scattered here and there on broad lots, not too far from the sights and sounds of Court House Square, each home with shady front and side yards, vegetable garden in the rear with apple, peach, apricot and cherry trees here and there, strawberry beds, currant bushes and gooseberry, and grapevines trained on open trellis. Outstanding among these homes in the Winston of 1862 were the following six homes.

First there was the residence of the young attorney, Thomas Johnston Wilson, standing on its spacious grounds on Main Street, and extending almost to First Street—in the old records of Salem designated as North Street. This comfortable, two story dwelling was built before Forsyth County was erected from Stokes County and bore the distinction of being the first and only home of a non-Moravian built upon Salem land—special permission being granted by the governing board of Salem Congregation for its erection.

On the east side of Main Street, the site now occupied by City Hall, stood the imposing home of Judge D. H. Starbuck,

regarded by home folks and visitors alike as the finest residence in the small county seat of Forsyth.

Facing the Square on the south was the homestead of Robert Gray, one of the eight founders of Winston and prominent in both the business and religious life of the beginning county town. The Robert Gray home, with its white pillars supporting lower and upper front porches, standing in the heart of town and yet surrounded by broad lawns, gardens and orchard, was known for its gracious hospitality, its air of friendliness and good will.

On the north side of Fifth and Main stood the handsome brick residence of Colonial Joseph Masten, standing in a grove of fine oaks, with ancient boxwoods lining its broad central walk from gate to front door steps.

On the east side of Main Street adjoining the property of Franklin L. Gorrell stood a modest two story frame dwelling, painted white with green blinds and enclosed with white picket fence, the home of Mr. and Mrs. Simeon White—a home of special interest in that the little girl born within it soon after the founding of Forsyth's County Seat, Caroline Elizabeth Rights White, was the first child born in Winston. Upon attaining young womanhood, Caroline Elizabeth married an outstanding local contractor of the 1870's-1880's, Mr. Gideon Miller.

On the north side of Court House Square was the Harmon Miller homeplace, the property extending back to what is now Fifth Street. Of special interest in connection with this Harmon Miller's homeplace is the fact that the big stable at the rear end of the garden near the Fifth Street line became, in 1872, the first warehouse in Winston for the sale of leaf tobacco—the warehouse of Major T. J. Brown, ex-Confederate soldier, long-time ruling elder of the First Presbyterian Church of Winston, and for many years the beloved superintendent of the Sunday School of the Church.

Family home and house of entertainment for the traveling public was the Wilson Hotel, occupying the western corner of Liberty, just off the Square, with its grounds on Third Street reaching back to Old Elm Street, now Trade Street. For its comfortable, well kept rooms, its homelike atmosphere, its abundant home-cooked food, the Hotel was known through-

out Northwest North Carolina. The proprietor of the Hotel, Mr. Peter A. Wilson, was a man of affairs in Forsyth County and its County Seat. In 1860 he was elected Winston's second mayor and later under two local administrations he was called to serve as member of the Town Board of Commissioners. He was a charter member of the Masonic Lodge of Winston and appointed first Master of the Lodge.

There were but two churches in Winston when Orange Presbytery at its one hundred and eighty-second session, held at Oxford, North Carolina, June 1861, "saw the way open," as the Minutes of the Presbytery quaintly state, to organize a Presbyterian Church in Winston. These churches were the Protestant Methodist Church, established 1850, on Liberty and Seventh Streets, and the Methodist Episcopal Church, erected two years later, 1852, on Liberty and Sixth.

On the eastern side of Cherry Street, almost in front of the site chosen for the Presbyterian Church of Winston was a grove extending from Cherry to Elm (now Trade Street) from Third to Fourth, in the center of which stood a rather imposing two-story building, known as the Winston Male Academy, a private institution, Robert Gray, President of the Board of Directors. The upper story of the building was occupied by the Masonic Lodge of Winston.

The one "free-schoolhouse" of the Winston of this period, a small frame building, stood on the west side of Liberty and First, on the lot numbered I on the deed to the court house tract given 1849 by Salem Congregation to the Commissioners of the newly-erected County of Forsyth. It is a significant fact that the Moravians in deeding their land to the new county stipulated that Lot No. I was to be reserved as the site of the district "free school," as the public schools of the day were called.

Little Winston of 1862 had no means of transportation with the outside world except by stage or wagon. There were no "good roads" leading into the village and the streets within village bounds were unpaved and ungraded, dusty in summer, muddy in winter, going up and down, sometimes over ravines so deep they had to be crossed on foot logs. There was a deep ravine on Fourth Street where present day Trade Street runs into the Anchor Store with a running

stream fifteen feet below the foot log. Between Fifth and Fourth Streets, Liberty Street went down sharply and came up again near the Court House. Boys, we are told, amused themselves by standing on a high point of Liberty Street in the neighborhood of Sixth Street and watching a high pitched covered wagon from the mountains lumber down Liberty Street, disappear from sight as it dipped into the deep depression north side of Fifth and then gradually show its white top as slowly it climbed up the steep ascent at Fourth and make for the public camping ground on the corner lot now occupied by the O'Hanlon Building.

On Court Week this public camping lot was filled with wagons. Farmers from all over the County would come to town during this week, not so much to attend to legal business as to have a good social time, bringing the whole family, including the family hound dog or two, with the children peeping out from the front of the wagon and lantern, frying pan and big coffee pot swaying on the back of the wagon.

At night the camping ground would be alive with the noise and bustle of the campers, the women visiting with neighbors, the men sitting around the camp fires, swapping jokes and listening to the Negroes thumping on the banjos.

Horse market day was another lively time in little Winston, for the place was noted for its buying and selling, swapping of horses, drovers coming in from over the mountains, from Tennessee and from Virginia, some with very fine horses.

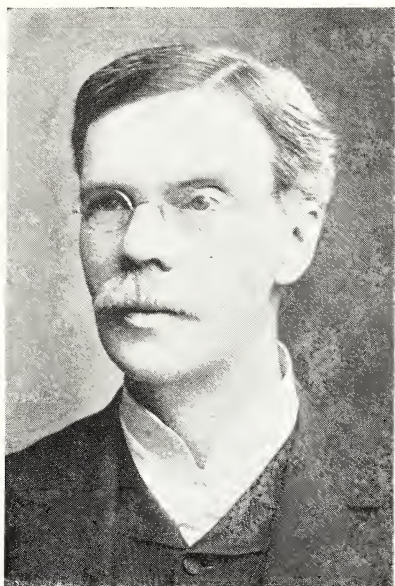
The gathering of the war clouds aroused Forsyth's county town from the 'even tenor of its way.' To the cause of Dixie turned the thoughts and efforts of old and young, men and women. Married men passed the age limit for military service loyally sought in the daily routine of making a living for their families ways and means to respond to the calls from headquarters at Raleigh for clothing and feeding the State troops.

The young men of Winston, with high patriotism, at the very outbreak of war joined the ranks of volunteers in the training camps for Confederate service. So general was the exodus of young men and old boys from Winston for military training that on one occasion Editor John Alspaugh

was unable to get out his weekly issue of the Western Sentinel, giving the eagerly awaited war news, because he had been left suddenly with only one helper in his printing office—an inexperienced, under-aged youth.

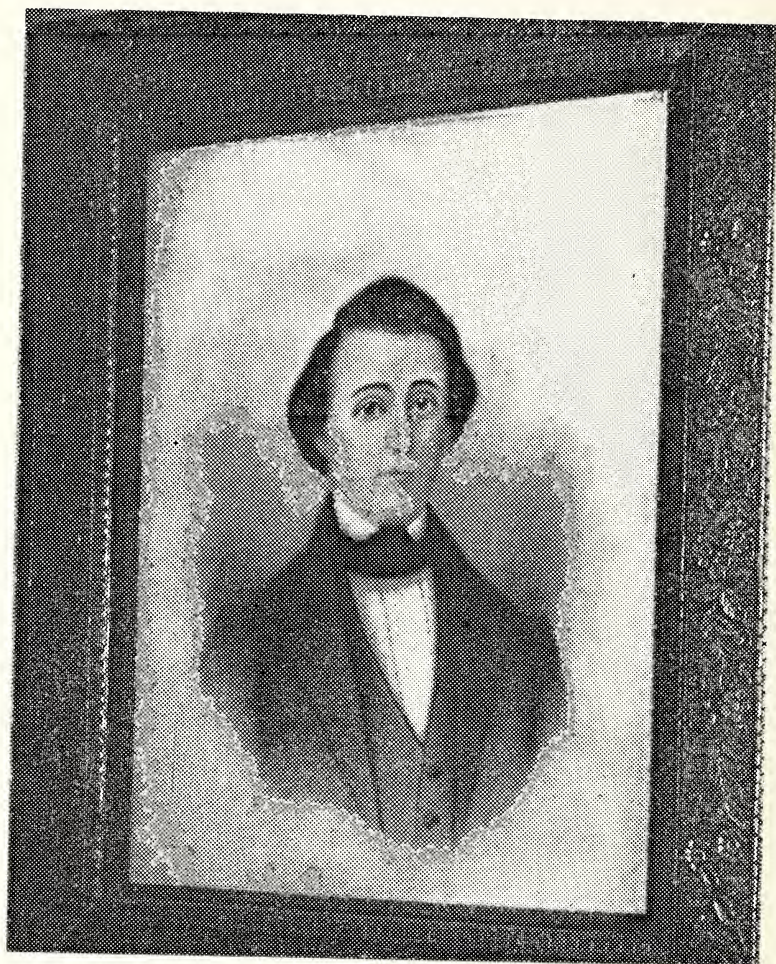
The mothers and sisters of the “boys at war” sewed and knitted garments for the soldiers, made “comforts” and quilted bed spreads, picked and dried blackberries for the State commissary, made jellies and other delicacies for the sick and wounded in the wayside hospitals of the Confederates.

In the stress and anxiety of “war and rumors of war” the movement for a Presbyterian Church in Winston—the first Church of this denomination in the entire County—began; in the second year of the great War between the States the movement culminated in the dedication, October 5, 1862, of the neat little Presbyterian Church, standing in its grove of trees on Cherry Street, facing Third Street.



REV. FRONTIS HOWE JOHNSTON, D.D.

Pastor of the
Winston Presbyterian Church
1862-1887



THOMAS JOHNSTON WILSON

PERIOD ONE — 1862-1887

Period of Seed Sowing

In the year 1859 Rev. Frontis H. Johnston, pastor of the Presbyterian Church of Lexington, North Carolina, made the acquaintance of a citizen of Winston, who although not a Presbyterian, was interested in having a Presbyterian Church established in his town.

Concerning the connection of the founding of the First Presbyterian Church of Winston and the citizen referred to above, an old letter of Dr. Johnston's, quoted in the *Presbyterian Standard* of October 15, 1902, but not now to be located among the records of our Church, has this to say:

"In the providence of God the origin of the Winston Presbyterian Church was largely owing to the intelligent and liberal interest of one man and he not then a Presbyterian or even a professor of religion.

"This gentleman, Judge Thomas J. Wilson, a native of the county, had settled in 1847 within what afterwards became the limits of Winston, having devoted himself to the profession of law, in which he attained eminence and success, commanding the respect and confidence of all ranks and parties.

"He had become interested in Presbyterian doctrine and order from his reading of the Bible and of history, and occasional attendance on Presbyterian preaching at other places, and was convinced that the Presbyterian faith was needed in Winston."

There was a Presbyterian living in Salem, originally of Pennsylvania, Mr. Hezekiah D. Lott, with whom the young attorney frequently discussed "Presbyterian doctrine and order" and the need of establishing a church of the Presbyterian faith in Winston.

The scholarly, deeply spiritual pastor of the Lexington Presbyterian Church, the Reverend Frontis H. Johnston, was the one person, the two men decided, best fitted to lay the foundation for Presbyterianism in Winston and Forsyth

County. So they invited Mr. Johnston (afterwards Dr. Johnston) to come over in the stage from Lexington and preach "a Presbyterian sermon" in the County Court House in Winston.

This was the beginning of the services held from time to time in Forsyth Court House by the Lexington pastor while plans were being made for the "constituting" of a Presbyterian congregation in Winston and the building of a Presbyterian House of Worship.

It is of interest to note here that, so far as records show, only one other Presbyterian minister had ever preached in this community when the pastor of the Lexington Presbyterian Church, Rev. Frontis H. Johnston, preached his first sermon, in the year 1859 or 1860, in Forsyth Court House. Salem Diary, preserved in the Moravian Archives, Salem, thus records this preaching of a Presbyterian minister in the Moravian Church, Salem, twenty-odd years before there was any town laid out in the unbroken woods just north of the Moravian town:

"October 1, 1826. A Presbyterian preacher name McIver, from Fayetteville, arrived yesterday. He was returning from a journey to a number of Scotch congregations to whom had preached in Gaelic. He preached an edifying sermon here."

There were but two Presbyterians living in Winston when the movement for a Church of the Presbyterian faith in Forsyth's county town really began to take shape; they were Mr. and Mrs. Franklin Gorrell. And in Salem there were two Presbyterians—Mr. Hezekiah D. Lott, who had his membership in the Third Presbyterian Church, Richmond, Virginia, in which city he had had lived before coming to Salem, and Mrs. Louise Patterson, wife of Mr. Rufus L. Patterson of Salem and daughter of ex-Governor John H. Morehead.

Zealously and unitedly this group of four Presbyterians worked for the cause in which they were vitally interested, but, as Dr. F. H. Johnston stated in his letter previously quoted, it was due largely to the intelligent and liberal interest of a non-Presbyterian citizen of Winston, a young lawyer of Quaker extraction, Thomas Johnston Wilson, that plans came to fruition for the building of the Presbyterian Church of Winston.

It was Thomas Johnston Wilson who paid for the tract of Moravian land—"Lot 106," as the old map reads," on the plat of the Town of Winston" and held it for the Church-to-be-erected-upon-it.

On the water-marked linen paper of the Salem Congregation of United Brethren thus reads the clear writing: "Salem March 2, 61

Rec'd of Thos. J. Wilson Esq. the sum of Eighty Six Dollars, the same being in full for a Town Lot in Winston situate on the West side of Cherry Street facing Third Street, designed for the erection of a Presbyterian Church-for which lot he is now entitled to receive a deed.

(Signed) S. Thos. Pfohl
(Warden)

Upon receiving this communication from the Warden of Salem Congregation, Judge Wilson (for hereafter we shall use the title by which he was best known in the community in which he spent his long and useful life) evidently consulted a friend, Mr. Ralph Gorrell, of Greensboro, concerning the matter of holding the deed in trust, for in a letter bearing the date March 14, 1861 and signed by Mr. Gorrell, we read:

"Your action as to the title of the lot for your Church is correct. The Congregation ought to appoint some person as trustee of the Church. And the deed should then be made to such a person to hold in trust for the use and benefit of the Presbyterian Church of Winston, N. C."

Accordingly, although we find on the pages of the old ledger of the Salem Congregation that the account was in the name of Thomas J. Wilson, the deed to the lot was made to the Trustees of the Church-to-be-formed; namely, F. L. Gorrell and T. J. Wilson, March 27, 1861.

An interesting fact brought to life concerning Judge Wilson's purchase of our church lot from the Moravian Congregation of Salem (1861) is that in addition to the purchase price of the lot, eighty-six dollars, the Moravian Brethren charged an extra six dollars for the standing timber upon the lot—a grove of magnificent native oak trees.

When the citizens of Winston heard that application had been made for Lot 106 on Cherry Street for the purpose of erecting a Presbyterian Church upon it, there were some who were so opposed to the "shutting up" of Third Street that they took the matter to the Board of Town Commissioners.

But for the care with which the Moravians preserve all their transactions concerning both spiritual and material affairs, we Presbyterians of the present day might never have known of the difficulty the founders of our First Presbyterian Church had in acquiring our most desirable church lot.

In the Moravian Archives, Salem, in the Minutes of Salem Congregational Board we find the following references to "Lot 106, on the plat of the Town of Winston" purchased by Thomas J. Wilson and held for the Church-to-be-erected-upon-it:

"Dec. 11, 1860. Application was made for a lot in Winston for the purpose of erecting a Presbyterian Church on it. The location asked for is on the Western side of Cherry Street, fronting, and thereby shutting up 3rd Street, as it is not thought necessary to continue that street further than Cherry. Board granted application and fixed price of 2nd Class."

"February 19, 1861. Difficulties having arisen among the Winstonians with regard to the location of the lot for the Presbyterian Church, the Commissioners of the town desiring the continuation of 3rd Street to the Winston line, the lot will not be laid out until they have come to an agreement among themselves."

Of interest in showing the isolated position of the lot purchased from the Moravians for the site of the Presbyterian Church of Winston is the following additional "minute" from the Salem Congregational Board:

"February 2, 1864. Thomas J. Wilson asks to buy a lot in Winston joining that of the Presbyterian Church on the South Side for the purpose of erecting a building on it for some one to live in and to act as a protection to the Church, which, standing isolated, is occasionally damaged by mischievous hands. He offers to pay the price of the lot in N. C. Bank money. Board refuses, as preparations have already been made by the men, Shaffner and Miller, leasing the land to cultivate it in the coming season."

It was a tremendous undertaking for the small group headed by Judge Wilson to raise the money necessary for the building of The Presbyterian Church of Winston—the first Church of the denomination in all Forsyth County. Generously giving of their means, the group found that their pledges were far below the cost of building materials and skilled labor and to complete their noble enterprise they would need the help of “friends of Presbyterianism” throughout Orange Presbytery and elsewhere. So they instituted the plan of personal solicitation by word of mouth and written note, and later by printed circular, for small sums of one dollar or less.

Among my father’s papers is the following letter from his old Guilford friend, Mrs. Franklin L. Gorrell, dated November 7, 1860 and thus referring to the printed circular mentioned above.

“We are trying to raise funds to build a Presbyterian Church in our town, and with the highest hope of success, but still help from abroad is needed to make our success certain.

“We propose sending out a number of printed circulars asking those to whom they are addressed for the Sum of *one* dollar or any small amount that they may be willing to give towards this object.

“Will you be so kind as to send me a list of names and the post office of as many of your acquaintances as would probably respond to such an appeal. By complying you will confer a very great favor.

“Yours with respect and affection
“C(atherine) C. Gorrell”

On the back of this letter my father noted: “Religious Mrs. C. C. Gorrell. Church in Winston. Ans. Nov. 10, 1860. Answer again.”

In the North Carolina Room of the Library of the University of North Carolina I found some time ago a copy of the printed circular to which reference is made in Mrs. Gorrell’s letter to my father. The circular reads as follows: “Winston, Forsyth County, N. C. November 1860.

“This growing town just now presents a fine opening for the building of a Presbyterian Church, and as a field of

promise it commends itself to the hopeful regard of those who feel an interest in the advancement of the Presbyterian faith. In view of this, within the present year, regular monthly preaching at this place has been commenced by the Pastor of the Lexington Church; and a few members of the Church residing here and others partial to the cause have succeeded in raising the sum of Eight hundred dollars, for the purpose of building a substantial and comfortable house of worship.

“Such a church would cost about fifteen hundred dollars, and to complete it, without incurring any debt, it is deemed most prudent to raise the whole amount of money before the building is commenced; this can not be done without assistance from abroad.

“The Congregation has therefore determined to send out to the members and friends of the Presbyterian Church this circular, and ask for a small contribution from each one. If the person to whom this circular is addressed will contribute but ONE DOLLAR, the object in view will be accomplished, and the offering most thankfully received.

“We hope and trust that this appeal may not be in vain. Contributions can be sent by mail to the Rev’d F. H. Johnson (Johnston) Pastor of Presbyterian Church at Lexington, N. C.

“References, Rev. J. H. Smith, Greensboro, N. C., Rev. J. Doll, Yanceyville, N. C., Rev. S. A. Standfield, Milton, N. C., Rev. F. H. Dalton, High Point, N. C., Rev. C. H. Wiley, Greensboro, N. C.”

Several months after the members of the “Congregation” (of the Presbyterian Church-to-be-established in Winston) sent out their printed circulars, my father, Superintendent of the Common Schools of North Carolina, as the State public schools of the period were designated, received from Judge Wilson the following letter:

“Winston, N. C. April 1st 1861

“Rev’d C. H. Wiley

“My Dear Sir:

“We have succeeded in raising nearly \$1200.00 after paying for our lot, which cost us nearly \$100.00 & we find that with less than \$1500.00 we can not put up a suitable building.

We desire to close our contract the latter part of this week or the first of next week. Hence we desire to find out the amount which we may yet receive from abroad.

"I drop you a line to inquire whether you succeeded in getting any aid for us by the Circulars, or otherwise; if so, please let me know at your earliest convenience what amount.

"We are exceedingly anxious to put up as good a Church as we possibly can & trust our Presbyterian friends will help us in this time of need.

"Very truly your friend.

"Thos. J. Wilson"

Quite recently the granddaughter of Judge Wilson, Mrs. Virgil A. J. Idol, showed to me the "pocket ledger" of Judge Wilson in which he had jotted down a list of contributors to the Winston Presbyterian Church fund. With the exception of \$30 from I. O. Lash and \$13.50 from Davidson College, the gifts ranged from one dollar to ten dollars.

Following are the names of contributors listed in the tiny ledger, some with their addresses: I. O. Lash, Davidson College, Jacob Doll, Dr. Preston Roan, Rev. R. H. Morrison, J. N. Allen, Newbern, Rufus Barringer, Charlotte, John Finley, Wilkesboro, George Allen, Augusta, Georgia, P. L. Pell, Lenoir, John Waugh, M. E. Mitchell, Chapel Hill, John S. Phifer, Lincolnton, J. H. Hill, Statesville, R. M. McPheetus, Raleigh, Fannie Ogburn, Greensboro, Andrew D. Lindsay, W. B. Carter, Madison.

This list ends with the following notation: "Found on street of Raleigh, \$3.00."

Following are excerpts from two letters found among the personal papers of my father relating to the planting of Presbyterianism in Winston. The first is from a letter written May 28, 1860 by Rev. F. H. Johnston, Pastor of the Lexington Presbyterian Church and in time to become the first Pastor of our Church. Mr. Johnston, in writing of a meeting he had held in another church, makes this statement of historic value in the writing of the history of our Church: "Two Sabbaths preceding that (the meeting just held) I was in Winston (this appointment must have been in April 1860) and now next Sabbath I have an appointment there again."

The appointments mentioned in this letter were for preaching services in the old Court House in Winston.

The other time-stained letter, dated March 6, 1862 is from Thomas J. Wilson, who in writing to Calvin H. Wiley, as Superintendent of the Common Schools of North Carolina, brings up first the school situation in Winston and then some interesting information concerning the Church.

"My dear Sir," writes the young lawyer, "Yours of the 1st instant came to hand in due time. Court being now over I take the first opportunity to reply to your letter.

"I regret to inform you that Mr. Davis (John Milton Davis) who has been teaching in this place for the last 18 months has just commenced a new session for 5 months. His school had dwindled down so much that I was in hopes he would give up the school (the Winston Male Academy, a private institution across Cherry Street from the Presbyterian Church lot) & let some one of more energy take hold. In this hope, however, I have been disappointed. I do think that he will give it up at the close of the present session. He seems to be a clever man but needs energy to successfully conduct a school. If your friend should not get a situation by the close of the session, we might probably get him in here. I believe a school would pay at this place if properly conducted.

"As to the church the very few of us who are here could perhaps make up some \$75.00 per year to a preacher who would preach regularly here. At present we have an understanding with Mr. Johnston that he will preach for us monthly after we get our church completed until the end of the present year.

"I hope we shall have our church finished in the month of May. Mr. Johnston has not preached for us yet this year but we look for him to be here on the 1st Sabbath of April.

"If we could get a preacher to teach here and take up a school to aid in his support, we should consider ourselves quite fortunate until we could get a stronger hold here than we now have. I hope that an opening may present itself soon that that desirable end may be accomplished.

"We shall be under many obligations to you and all Presbyterian friends in general for any and all assistance we may

receive from them in building our church. We shall lack some \$400.00 to pay off all demands in the premises. . . .”

And then comes this postscript concerning one of the two other men in town bearing the burden of the Church: “Our friend, Mr. F. L. Gorrell is some better; he however has just lost his most valuable negro who died yesterday.”

The \$400.00 needed to pay off all demands on the Church must have been forthcoming and the building completed, if not in the month of May by early September, for in the September 26, 1862 issue of the weekly Western Sentinel appears this notice: “We have been requested to state that the Presbyterian Church in this place will be dedicated on the first Sunday in October next. Several ministers will be in attendance and the services will be commenced on Saturday.”

This brief item, tucked away at the bottom of a long column filled with war news, is the only mention in the Winston Sentinel and the Salem People’s Press of the building and the dedication of the first church in Forsyth County of the Presbyterian faith.

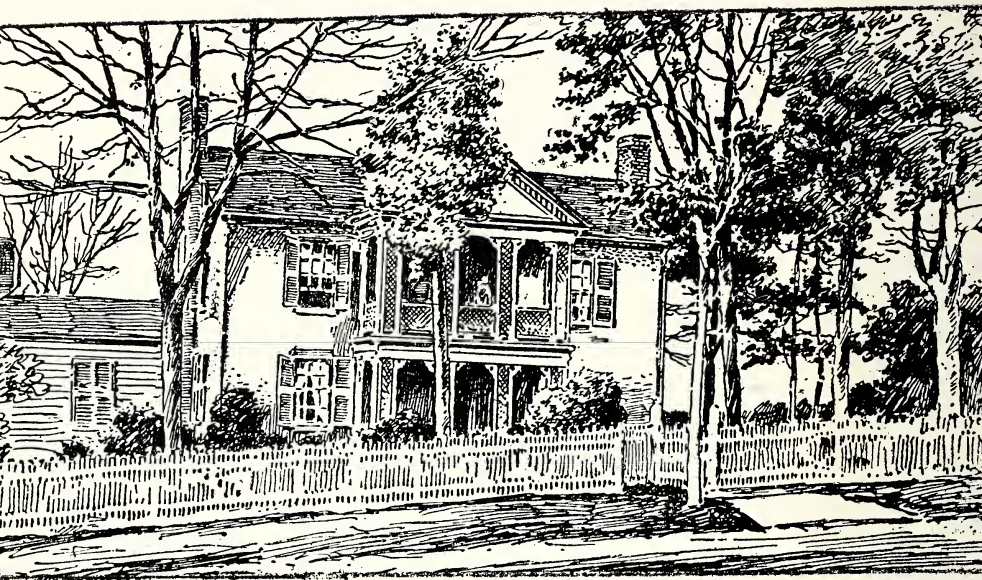
On page 7 of the Minutes of the One Hundred and Eighty-Second Session of Orange Presbytery, held at Oxford, North Carolina, June 12th, 14th, 15th, 1861, we find this record: (June 14, 1861) “Rev. Messrs. Johnston and Dalton were appointed a committee to organize a church at Winston, N. C. if the way be open.”

Exactly one year, three months and twenty days after the appointment mentioned above was made “the way was open” for the organization of our church.

On Saturday, October 4, 1862, in the parlor of Judge Wilson’s home, Rev. Frontis H. Johnston, acting as a committee of the Presbytery of Orange, met the persons making application “to constitute a church of Jesus Christ in Winston, N. C.”

The certificates of the following persons desiring to unite in the new organization were received and acted upon:

Mr. and Mrs. Franklin L. Gorrell, from the Buffalo Church, Guilford County, North Carolina; Mr. Hezekiah D. Lott, from the Third Presbyterian Church, Richmond, Virginia, and his wife, Mrs. Elizabeth J. Lott, from the Methodist



HOUSE OF JUDGE THOMAS JOHNSTON WILSON
In which Church was organized

Episcopal Church, South, Griffin Station, Georgia; Mrs. Thomas Wilson (Mrs. Elizabeth Thomas Wilson, aged mother of Thomas Johnston Wilson) from the Methodist Protestant Church, Yadkin Circuit, District of North Carolina; Mrs. Thomas J. Wilson (m.n. Julia Lindsay), wife of Thomas J. Wilson, from the Methodist Episcopal Church, South, Winston Station, North Carolina Conference.

At this same time and place Mr. Thomas Johnston Wilson and Mrs. Catherine E. Wharton, the wife of a prominent lawyer in the County, expressed a desire to unite with the church, and after "examination of their knowledge and hope in Christ, were declared entitled to all the privileges of regular membership in the visible Church."

"Divine worship"—as the old records quaintly speak of church service, was held in the neat little brick church on Cherry Street on the evening of that notable Saturday, October 4, 1862, at which time Thomas Johnston Wilson and Mrs. Catherine E. Wharton made public profession of their faith, Mr. Wilson receiving the ordinance of baptism; and then the six who had previously been accepted through their letters of dismissal from other churches and the two who had made public profession of their faith entered into the solemn covenant prescribed by the Book of Church Order and were declared by the authority of Presbytery a church of Jesus Christ.

To complete the organization, an election for Ruling Elders was immediately held, resulting in the unanimous choice of the three men of the congregation, namely; Messrs. Gorrell, Lott and Wilson.

On the next morning, October 5, 1862, with appropriate exercises the Presbyterian House of Worship lately erected was dedicated to the worship of Almighty God. Dr. Johnston preached the dedicatory sermon from the text: For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly. Psalms 84: II.

Immediately after the dedicatory sermon, the newly elected Ruling Elders were set apart and ordained by prayer and the laying on of hands.

In connection with the dedicatory services, six children

of the covenant were baptized: Flora Virginia, Sara Lena, Arthur Patterson and Henry Stokes, children of Mr. and Mrs. H. D. Lott; and Edgar Henry and Josephine Elizabeth, children of Mr. and Mrs. Thomas J. Wilson.

In addition to the eight who met in Judge Wilson's parlor that Saturday one hundred years ago to organize the First Presbyterian Church of Winston, we would bear in loving memory the name of Mrs. Rufus L. Patterson. During all the months and years of prayerful planning and working for the organization of the church, Mrs. Patterson was most active, giving generously of her means to the cause, but five months before the perfection of the church plans she was called to her Heavenly Home.

It was no easy task which confronted the founders of our Church. One hundred years ago Presbyterianism was something new in this section of North Carolina. It is true that just twenty-nine miles away Greensboro, with its First Presbyterian Church and historic Alamance and Buffalo Churches nearby, was a stronghold of Presbyterian faith; and that there were small Presbyterian Churches in Lexington, High Point and Madison and that a few miles out of Mocksville there was a county church called Joppa—later to become the nucleus of the Mocksville Church. However, to the north of Winston in the County of Stokes, to the west in the great hill country, comprising the Counties of Wilkes, Alleghany and Ashe—whose stalwart sons were even then beginning to remove into our community—there were neither preaching points nor Sunday schools of our denomination.

How important, then, that the first church to establish the Presbyterian standards in this growing section should lay the foundations deep and strong. In the providence of God just the right pastor was given us—a man of deep spirituality, a scholar, and yet a man of great sweetness of character as well as strength, the Reverend Frontis Howe Johnston—upon whom was later conferred the degree of Doctor of Divinity.

It was no milk-and-water diet on which this faithful Pastor fed his congregation, nor would the men and women who formed the congregations of the first twenty-five years have stood for any preaching but the strong meat of the gospel. One has but to run through the rolls of the first communi-

cants to see of what calibre they were: lawyers—our first Clerk of Session was an attorney of note, afterwards a judge—physicians, leaders in the business life of the community, a rising young newspaper man, a teacher who afterwards became the founder of the Woman's College, University of North Carolina, first known as the State Normal and Industrial School, Greensboro. A former leader of the educational forces of North Carolina, but during the years he lived in Winston a minister of the Gospel, engaged in the work of District Superintendent of the American Bible Society in North and South Carolina, also attended the services of the Church when not absent from town on official duties.

And the women who Sunday after Sunday listened to Dr. Johnston were just as strong in the faith as the men—busy women though they were, most of them mothers of growing families, they were not too engrossed in home affairs to put the things of the kingdom first.

And the children who grew up in these formative days of our Church—what fine training they received in habits of church attendance. For as soon as they could walk they were brought to Divine Worship by their parents, and even though their little heads did often nod under the sound of the strong Calvinistic preaching, what lasting impressions they must have received of the Presbyterian way of life.

For eleven years after the little brick Church on Cherry Street was dedicated, preaching services were held in it only once a month. During these years the three elders ordained on the opening day of the Church had not only the spiritual oversight of the congregation but the management of the financial affairs of the Church as well.

It was my privilege in the fall of 1945 to examine a small note book filled with jottings in fading ink relating to the financial affairs of the struggling little congregation of the 1860's and early 1870's. This rare source material the late Mrs. Henry L. Riggin (m.n. Mary Gorrell) had found among the papers preserved by her father, Colonel A. B. Gorrell, a relative of Franklin L. Gorrell, one of the three original officers of the Presbyterian Church of Winston, and himself a leading member of the Board of Deacons of later years.

From the records in this small note book preserved by Colonel Gorrell we have the following information, authentic

and heretofore unpublished, concerning the early days of our Church.

From the notes marked 1863 we find that the sum of \$115 was paid Rev.'d F. H. Johnston "for services in the Church as Stated Supply from October 1st, 1862 to October 1st, 1863," the contributors being Thomas J. Wilson, who evidently handed the money directly to the Stated Supply, Mrs. C. E. Wharton, Mr. H. D. Lott, Mrs. H. D. Lott, Mr. F. L. Gorrell, Mrs. F. L. Gorrell, Mrs. Stafford, Mr. J. E. Hester, Mr. Ed Hege.

The account for the year 1864 shows an increase in payments to Mr. Johnston and also two additional contributors, Mr. K. A. Lemly and Mrs. V. F. Webb. It shows also that two of the contributors to the salary of the Stated Supply made their gifts not in hard cash but in "bunches" of cotton; Mrs. Franklin L. Gorrell and Mrs. Thomas J. Wilson giving each "one Bunch of Cotton, valued at \$20.00 a Bunch."

During the lean year of 1865, the last year of the devastating War between the States, "fewer payments for Mr. Johnston" seemed to have been turned in than during the previous year, for the writer of the little note book records: "Settled up to October 1866—\$56.25."

This interesting entry occurs on the page in the note book marked 1867: "We the undersigned agree to pay to Rev. F. H. Johnston Stated Supply for Winston Church the following Sum respectively

Thomas J. Wilson	\$25.00
F. C. Gorrell	\$15.00
H. D. Lott	\$10.00

In 1867 we find that Mrs. Wharton, who lived in the country near the present town of Clemmons, made her contribution in "Provisions \$10.00."

Two new contributors are listed on the page marked 1867: Miss Ruth Hester and Dr. J. H. Shelton. (At this point it is of interest to add the following information concerning Dr. J. H. Shelton gathered during my research on the early history of Winston. The handsome residence on Cherry and First Streets now occupied as headquarters of the Officials of the City Schools was built in the early 1870's by Dr. Shel-

ton of Arcadia, Davidson County, who was planning to give up his flourishing country practice and remove, with his family, to the county seat of Forsyth, but who died shortly before he had settled his affairs in Davidson, leaving his wife, the former Ellen Belo, daughter of Edward Belo, builder of the Belo House of Salem, with four small children to be the first occupants of the new home on Cherry Street, just across the Salem line.)

Continuing the information found in our source material we learn that in 1869 mite boxes were distributed among the members of the congregation for the purpose of collecting odd pennies and dimes to swell the fund for the pastor's salary, and every now and then we find in the records contributions marked "from Boxes" varying from \$1.20 to \$2.53, from \$6.30 to \$10.00, some bearing no name on the box.

It is interesting to note in our little book of first hand information the names of non-Presbyterians of early Winston who made contributions to the salary of our first Pastor. For instance, one of the earliest editors of the Western Sentinel, Colonel John W. Alsbaugh, a pillar of the Methodist Episcopal Church, was a contributor to the Presbyterian fund; also his successor on the Sentinel "after the Surrender," George M. Mathes. Junius W. Goslen, owner and editor of the other Winston weekly, the Union Republican, a life-time Moravian, contributed also to the Presbyterian fund.

Then there were the non-Presbyterian business men who helped the Presbyterians to "raise their budget"—the prominent merchant, Stephen Hodgin; the men connected with the tobacco trade, R. G. Scales, Thomas Barber, Sr., Cabell Hairston, Major Ham Scales.

Of signifi- cance is the following item on the page marked 1873: "The following sums were paid by T. J. Wilson, T. J. Brown, H. D. Lott and A. B. Gorrell to supply the deficiency in Rev. F. H. Johnston's salary for 1873. Said sum to be returned out of the contingent fund or excess of Salary for 1874. T. J. Wilson \$10.00, T. J. Brown \$7.00, H. D. Lott \$5.00, A. B. Gorrell \$6.00."

It was during this year—1873—that the congregation of the Presbyterian Church of Winston, numbering twenty-five, felt strong enough to call their Stated Supply, the Lexington

pastor, to divide his time between Lexington and Winston, preaching twice a month in Winston.

From our source material preserved in the little note book we learn that during the year 1874 the congregation of the Presbyterian Church of Winston numbering less than fifty members not only paid the Presbyterian assessment but contributed regularly, in small sums, to the causes of Presbytery: Foreign Missions, Publication, Invalid Fund, Sustentation, Evangelistic Fund.

The church expenses for this year 1874 are thus jotted down in the little note book: Kerosene Oil \$3.40, Sunday School Papers \$2.75, Lamp Chimney 30 cents, 5 Quires of Paper 95 cents, 4 Pen Staffs 30 cents, 1 Bundle Envelopes 20 cents, $\frac{3}{4}$ Cord Wood \$1.85, Cutting (Wood) and Carrying in (that is, carrying into the Church the sticks of wood and stacking them in the north back corner near the stove) \$1.10.

In the spring of 1876, with the up surge in the business activities of Winston, especially in the buying and selling of leaf tobacco on warehouse floors and the manufacture of plug tobacco in factories steadily increasing in number and in volume of products turned out; with the influx of families moving into Winston from Yadkin County and Stokes, the Presbyterian congregation, now numbering fifty-two communicant with four elders and two deacons, was convinced that now was the time, for the present good of the Church and its future expansion, to call their Pastor for full time service.

On the evening of Thursday, April 13, 1876, at a meeting of the congregation, moderated by my father, as he records in his diary, ways and means were considered for the carrying out of this important step. The choice of the congregation for a full time pastor was the beloved minister, Frontis Howe Johnston, who for fourteen years had come over from Lexington to hold "Divine services" in their little Church first once a month and then, since 1873, every other Sunday.

In July 1876 the congregation extended the call to Mr. Johnston to become their full time pastor; he accepted the call and in 1877 removed with his family to the manse recently completed adjoining the Church on the south. On the 18th of March of this year he was installed as pastor of the Church.

The following account of the installation of Mr. Johnston is from a photocopy of the Orange Presbytery Minutes, Vol. 1874-1879 from the files of the Historical Foundation of the Presbyterian and Reformed Churches, Montreat, North Carolina, kindly furnished by the Executive Director of the Foundation, T. H. Spence, Jr.

Graham, N. C. April 26, 1877

The Committee appointed to install Rev. F. H. Johnston made the following report which was accepted & adopted.

The Committee appointed to install the Rev. F. H. Johnston, Pastor of the Winston Church, would report that the Chairman Rev. J. H. Smith, D.D. & Rev. J. C. Alexander attended to the duty assigned them by the Presbytery. The installation took place on Sabbath, March 18th, 1877. The Sermon was preached by the Chairman at 11 A.M. and the Pastoral relation was constituted in the evening of the same day, Dr. Smith presiding, stating to the Congregation the design of the meeting, reciting the proceedings of the Presbytery relative thereto, and proposing the constitutional questions to Pastor Elect and to the people and pronouncing & declaring the pastoral relation regularly constituted. The Chairman charged the Pastor and Rev. James C. Alexander charged the people.

Can you not vizualize the little brick Church in which the Reverend F. H. Johnston was installed on that Sabbath morning, March 18, 1877?

As you pass up Third Street to tree-lined Cherry, note the neat white picket fence surrounding the Presbyterian House of Worship; note the fan glass over the front door of the church edifice, the well-proportioned six-paned rounded window on either side of the door. As you enter the vestibule, note the walnut "press" on your left, where the supplies for the Sunday School are kept and the books composing the Sunday School library—small, fine-print volumes of moral discourses such as the parents of the day thought children should read on Sunday afternoons, and stories of early Christian martyrs and persecutions in Scotland, illustrated with woodcuts of harrying details.

As you enter the church proper, you see that there are three large windows on the right, giving a glimpse of neighbor Hodgin's well-kept orchard and gardens, and three on the left, looking into the parsonage grounds, shaded with the oaks that at this period made the church property so beautiful.

The pulpit, you note, is of native poplar, with the horse-hair sofa behind it and the horse-hair chair on either side of the sofa. Facing the pulpit on right and left are the "amen corners" and directly in front of the pulpit are three blocks of pews, an aisle on either side of the broad middle block.

The pews, like the pulpit, are of native poplar, oiled and varnished, and capable of seating two hundred fifty to three hundred people. In the central row of pews, a little back of the centre of the church, facing the pulpit stands the small organ. In the back of the church several pews in the north block have been removed to make room for the tall-piped stove standing on its neat sand box. (This stove had little sliding doors in front and it was the delight of the children sitting nearby to watch during the long hours of church service for the sliding doors to be opened and a stick or two of wood quietly shoved in.)

As you glance about the church, you will see how spotless it is, how clean are the bare floors, how shiny the kerosene lamps, for every Saturday afternoon, some good deacon and his wife would sweep the church themselves and wash and refill the lamps.

It is of interest in thinking over these beginnings of our Church life to remember that the sweet-toned bell which for twenty-five years called our people to worship was the gift of a Moravian, Mrs. J. F. Shaffner. In the early days, I have been told, little Ed and Tom Wilson, sons of Judge and Mrs. T. J. Wilson, would come over from their home on Main Street, through the deep woods, to ring the bell for Divine Worship.

Thus we see that even the children had a part in the services of the Church. Indeed, it was the personal sacrifices and devotions of these pioneer members of our Church, the deep consecration of pastor and officers, the undying loyalty and hard labor of the women that made possible the great privileges we of the present day congregation so freely enjoy.

This first period of the history of our Church, 1862-1887, was indeed a time of seed-sowing and although at times the seeds sown seemed to lie dormant in barren soil and the harvest slow in coming, the varied congregational activities of subsequent years, the very life of the Church itself, may be traced to the earnest, prayerful endeavors of the men and women who formed the congregations of this period.

The most fruitful and inspiring of the seed sowing activities of the beginning years of our Church was the work of a small group of women banded together as The Female Society of the Presbyterian Church of Winston, N. C., later renamed the Ladies' Foreign Missionary Society.

So vital a part in the history of our Church did this Society play that we may not pass over it with a bare mention. From the sketch of this Society written by my mother for the celebration of its thirtieth anniversary we quote the following account of the early years of the organization.

"On March 2nd 1875 a few ladies of our church met at the home of Rev. C. H. Wiley (the little brick house in front of Centenary Church) and were organized as the Female Society of Winston Presbyterian Church, its object to raise money for the benefit of the Sabbath School and Foreign Missions. . . .

"Our little church had only sixty members. Dr. F. H. Johnston was Stated Supply and preached only twice a month. We remember how difficult it was to get members; it was long before the day of clubs; the ladies were timid and backward about joining us. We had a weekly meeting when we would cut out the work and each member take a garment (home) to make. This was hard work, for none of us were wealthy and some had little children to attend to and to sew for. . . .

"In 1877 our beloved Pastor, Dr. Johnston, came to live among us and our Society renewed its spirit like the eagle. We made and sold 118 garments in a year. After a few years we found it hard to sell our work; so we stopped sewing and paid 25 cents a week."

After so long this assessment was changed to a monthly free will offering. The name of the Society was also changed

to the Ladies' Foreign Missionary Society, with all offerings given to this cause.

"For ten years our membership was small," we quote again from the Sketch of the Society, "yet we worked on patiently, trying each year to vary our programs and make our meetings more interesting . . . God blessed us by making the members more spiritual and causing them to grow in the grace of liberality and prayer. Instead of the voice of one woman being heard (in prayer at the meetings) six or seven learned to pray."

By their selfless devotion and sacrifice, the members of the Ladies' Foreign Missionary Society contributed year by year gifts to the cause of world missions out of all proportion to their number. Their contributions for the year 1887 amounted to a sum averaging, almost four dollars per member.

Second only to the Ladies' Foreign Missionary Society in stimulating the missionary interest of the Church during this Period of Seed Sowing was the Mission Band (later known as the Calvin H. Wiley Mission Band) springing from the missionary organization of the women. This Mission Band was organized in the summer of 1879 by Mrs. Calvin H. Wiley with five little girls as charter members, the leader being Mary Norfleet, who upon attending the meetings of the Ladies' Foreign Missionary Society with her mother had become interested in missions and requested Mrs. Wiley that she form a missionary society for little girls.

"From the first," writes Mary Norfleet, in a report bearing the date 1888, "the girls were made to understand that it was their society and success or failure depended upon them. . . . The members were urged to make their money themselves—a penny a week—and to deny themselves something for Jesus' sake, so that it would be their own offering.

"For the first two years we brought scraps of calico and made quilt squares. How proud we were when we had pieced enough squares to make a quilt! Then Mrs. Judge Wilson put it together with red calico and we quilted it. When it was completed, each of the ladies of the church gave five cents a piece for it, and it was presented to our pastor's wife as a token of love."

After this first venture in quilt-making, the girls added to their mission funds by making and selling bed quilts. In time, however, they found that the market for quilts was on a decline and so they decided to have an occasional out door festival with home-made ice cream and cake contributed by their mothers, but, so the young historian of the Band reported, "It always rained," and the lawn party had to be held in indoors, in a tobacco warehouse—old Piedmont Warehouse, Fourth and Old Town, now Trade Street.

For first hand information concerning this period of church history, the years 1862-1887, we turn to the yellowed pages of the *First Book of Minutes of the Session*.

Here we find the Report sent to Orange Presbytery of the first year of the Presbyterian Church of Winston, N. C., church membership ten: One hundred dollars to the Pastor punctually paid for one fourth of his time; fifteen dollars given to Domestic Missions; fourteen dollars to Foreign Missions; fifty dollars to Congregational Uses.

In this old Session Book we see how zealous the early session was to "preserve the honor and purity of the church." On the occasion of a political meeting in Winston during the troublous days of the War, "a female member" was sessioned for "being untruthful and slanderous" and "for unchristian conduct in public." It seems that this "female" had placed herself in the yard of a friend "inside the enclosure of the house and between the street and the house" and brandishing a hoe-handle or some other stick some three feet in length, had called the drunken mob outside the gate "tories and traitors."

Of significance is this item in the old *Book of Minutes*: June 4, 1863. It was resolved that Rev. F. H. Johnston be requested to apply to the Presbytery for an appropriation of money out of the Church Extension Fund to enable this Church to pay off the Debt incurred in erecting this church building.

According to the minutes of October 22, 1866 the elders resolved to take up a collection for Benevolences on every day of preaching and "to attract notice" to this innovation to place in the vestibule of the church a small table "with a suitable inscription upon it." This seems to have been an effective

method in increasing the funds for "Benevolences," although these funds fluctuated from time to time, as, for instance, in 1869 forty-six dollars was contributed; in 1871 ninety-eight dollars and fifty cents; in 1874 fifty dollars and fifty-five cents.

In the 1868 Report to Presbytery in answer to the question, What provision do you make for the care of the poor in your congregation? The Clerk of Session simply writes: "It is not necessary to make provision for the poor, for we have none."

Of historic interest is the following statement in the Report to Presbytery April 1, 1869: The Session while it has manifested solicitude and zeal for the spiritual interests of the congregation must nevertheless confess negligence in the performance of their several duties as Ruling Elders. We have no Deacons. Their office has been performed by the Ruling Elders.

With great frankness the Clerk of Session reports to Presbytery April 1, 1877: Family worship, while maintained by a fair proportion of heads of families, is not as generally observed as it ought to be. The Sabbath is not altogether observed with that strictness and sobriety that it should be, especially by the younger people of the congregation; and considerable laxity of observance prevails in the community at large, manifested in visiting and riding out for recreation and amusement.

In the fall Report to Presbytery of this same year the question as to Sabbath observance is thus answered: The community is not remarkable for Sabbath keeping after the Presbyterian notion and doctrine, and the temptations to a loose observance are not watched against, perhaps, as diligently as they ought to be by our people.

And concerning attendance at the weekly prayer meeting, the report to this fall 1877 meeting of Presbytery reads: The weekly prayer meeting is not attended with the same regularity, but is sometimes in point of interest apparently at a low ebb, and then again the attendance is large for several successive weeks.

In the late 1870's the question of "worldly amusement" was so disturbing to pastor and elders that the Session at its

meeting in January 1, 1880 after prayerful consideration recorded in the minutes:

“The Session desiring to prevent all occasion for stumbling from any uncertainty as to its views and position on the subject of indulging by professed Christians in certain worldly amusement, including that of public dances . . . and with an eye single to the glory of God in the promotion of the honor, purity, and well-being of the Church of Christ purchased with his own blood unanimously resolve:

“I. That we regard it as sinful in the view of God’s Word, contrary to our standards, and harmful to the church, for its communicants to indulge in public balls and dances;

“II. That the pastor be requested to read this action to the congregation, and after due notice to preach a sermon on the subject for the instruction and affectionate and earnest warning of all concerned.”

Recently in searching through my father’s diary of 1880, I came across two January entries which give a slant on the resolutions on worldly amusement recorded in the Session Book of January 1, 1880. The diary entry of January 9 reveals the fact that the Session had asked my father “to draw a paper on dancing for its adoption” and on the previous night “had unanimously adopted it.” The entry on Sunday, January 11, 1880, adds the additional fact that the paper my father had written at the request of the Session on dancing “was read by the pastor from the pulpit (at the morning service) and was well received by all the friends of pure moral and consistent Christian walk.”

A step toward the Every Member Canvass of after years is glimpsed in the January 12, 1886 Minutes of Session, which state that the Deacons were to be directed to devise a plan by which the members who failed to contribute to the support of the Church might be effectually reached and stimulated to a discharge of their obligations.

Instruction of the young was ever an object of prayerful consideration on the part of the Session. An early report to Presbytery-1869-in stating that the Church had no Sabbath School, added, “It is but just to say that our families attend to the religious instruction of the children at home.” Two years later, 1871, Presbytery was informed: “Twice

since the organization of the Church in 1862 the effort has been made without success to establish a Sabbath School. There were not a dozen children in the Church and the field outside was fully occupied by the large schools belonging to the Moravian and Methodist Denominations."

The very next year, however, a Sabbath School was reported to Presbytery with an enrollment of three teachers and twenty-five scholars. "Our school is congregational," states this 1872 Report to Presbytery, "a Teaching Service in which the entire membership, old and young, is present. The children have teachers assigned them, and the pastor, or in his absence one of the elders, conducts a large adult class."

In 1877 we find the beginnings of teacher training in connection with the Sunday School. Once a week the pastor would meet the teachers in a group and give instruction on the Sunday School lesson for the following week.

The records of 1878 state that the school had grown to seventy-five scholars and eight teachers and that all concerned, teachers, scholars and visitors, had gained great profit. A class of colored children had been organized and taught in the gallery of the Church during the past winter at the same hour with the regular school in the church auditorium below.

This work among the colored people had been on the hearts of Pastor and Elders since the beginning of the Church. But, as the 1878 Report to Presbytery states, there had been up to this time no opening for extended labors among the Negroes. "Although," the report continues, "there are some signs manifest that the time is coming when a considerable number of them in this community may be gathered into a church under our care."

This work of establishing a Negro Church was never undertaken, however, since the few Negro communicants of our Church asked for letters of dismissal to the Negro Church in Winston organized in the early 1870's by the General Assembly of the Northern Presbyterian Church.

No records can be found as to the number of Negroes who belonged to our Church during the 1870's. However a

church record bearing the date November 1, 1876 states that Alexander Gates and Priscilla, his wife, of the Moravian Church for Negroes in Salem (St. Philip's on South Church Street, Salem) and latterly of the Colored Presbyterian Church of Winston under care of the Northern Presbyterian Church, "were cordially admitted to the full membership and communion of the Church;" and another record of December 15, 1879 states that Miranda Josephine and the other five children of this couple had been baptized and their names entered with the names of the white baptized children of the Church.

In 1937 while doing research on the history of our Church I consulted the oldest member of our congregation at the time, Miss Flora Lott, concerning the Negro membership of our Church during the 1870's. Miss Flora told me that she remembered that on communion Sundays the Negro communicants of the infant Church would come down from the gallery after the sermon and sit in a body on the front seat—probably of the "amen corner"—and receive the elements with the white members of the congregation.

Another elderly member of the Church told me that the day after she was married in the Church by Dr. Johnston, that a young colored girl, the daughter of a highly respected colored nurse of Winston, was also married in the Church by the Pastor. No doubt this young colored girl was a member of the Church in which she was married.

The Negro Sunday School taught in the gallery of the Church during Sunday School hour during the 1870's was in time moved to Tise's Hall, the second floor of a block of stores on the east side of Court House Square, for many years the only public hall of Winston.

An entry in the diary of my father, under date, Sunday, August 25, 1878, referring to this Negro Sunday School in Tise's Hall, throws an interesting slant upon the simple life of small town Winston.

My father, who while he lived in Winston took an active part in the spiritual affairs of the Church, was requested by the Session to hold a preaching service, on the afternoon of August 25, 1878, in Tise's Hall for the children and their parents during the Sunday School hour. At three-thirty on

that August afternoon as he approached the Hall, he found the assembled congregation, young and old, patiently standing in the blazing sun on the sidewalk. The door at the foot of the stair way leading up to the Hall was locked; Mr. Tise, the owner of the building, had forgotten about the Sunday School held in the Hall and had gone to the country, the key in his pocket. At the suggestion of my father, the waiting congregation passed over Main Street to the Court House—only to find that building, too, locked in Sabbath security.

The sessional records show that in the fall of 1878 the enrollment of the Negro Sunday School held in Tise' Hall was sixty pupils and six teachers, the teachers being the white communicants of the Church; and that two years later the number of pupils had increased to seventy-five, with an average attendance of fifty.

There was a slow but steady growth also in the regular Sunday School, "firmly established in 1873," as the old records say, "with every Elder in the Church a regular attendant on the exercises of the School."

Items here and there in the old Minute Books of the Session give interesting glimpses of the school. On August 20, 1883 the fact is recorded that an eight day clock was to be procured and placed over the gallery for the more punctual regulation of the School. In 1885 a pledge was prepared for the teachers to sign, reading "I promise, the Lord helping me, to be diligent and and faithful in all the duties of a teacher in this Sabbath School (in all sessional records the School is designated Sabbath, not Sunday, School) and unless providentially disabled by sickness or other cause to be always present in my place in the School."

It was during this year—1885—that the Session prepared an elaborate grading plan for the school, dividing it into four departments, according to age and preparation. The children composing the lowest grade of the school were to be taught the Scriptures orally, by means of objects and Bible pictures; they were to be drilled in the Child's Catechism also. The classes composing the third and four departments were to study the "International Lessons" and memorize the Shorter Catechism. The members of the senior grade, evidently the officers of the congregation and the mature heads of

families, were to study in addition to the *Bible*, the *Confession of Faith*, the *Form of Church Government* and the *Larger Catechism*. No record has been found as to the number of "scholars" who held out to the end of the senior course of study.

It is not generally known that during this first period of church history there was erected on the spacious wooded grounds of the Church property just back of the Church an attractive schoolhouse of two rooms, painted white with green inside blinds. This was the Cherry Street Female Academy.

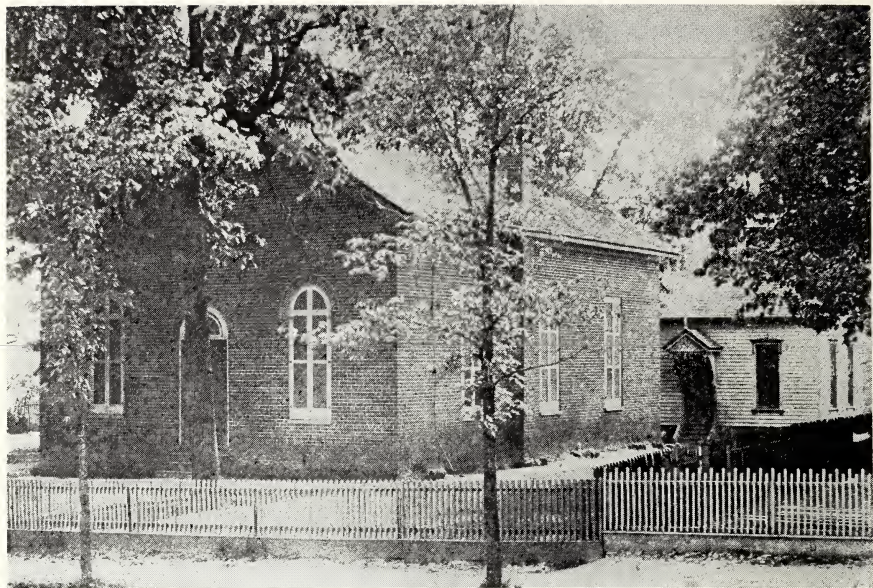
While the Cherry Street Female Academy was carried on under the auspices of the Church, it was a group of heads of families in the congregation who at their own expense erected the building and equipped it with the most modern blackboards and desks and underwrote the salary of the experienced teacher in charge of the school—Miss Antoinette Spillar of Virginia.

An advertisement of this school I came across some years ago while doing research in the Moravian Archives, Salem. The advertisement, headed Cherry Street Female Academy, reads:

"The first term of this school will commence on Monday, the 6th of September, 1881. The services of a lady have been secured as teacher whose qualifications and experience are guarantees of satisfaction.

"The terms, payable monthly are: primary course per month \$1.50; intermediate, \$2.00; advanced, \$2.50. Latin higher mathematics and French extra, each \$1.00. Incidental fee per month 20 cents. (A. B. Gorrell, W. L. Brown, W. B. Carter, Jr.)"

The beginnings of local church extension are seen in the records of this formative period of the Presbyterian Church of Winston, N. C. At an informal meeting of the Session in January 1879 Ruling Elder H. D. Lott and young attorney William B. Glenn were appointed to make arrangements, if the way be open, for a Sunday School in West Winston. One month later the report was given that a Sunday School had been established in this locality, "with promise of good" with Mr. Lott and Mr. Glenn in charge and a weekly prayer meeting had also been started. Miss Flora Lott told me, in 1937,



CHURCH, SHOWING CHERRY STREET FEMALE ACADEMY

1881

that she remembered as a young girl going to this school with her father, Elder H. D. Lott; she said that the school was held in a barn in what in 1879 was considered the far west end of Winston; she couldn't recall the name of the street which led to the barn.

The sessional minutes of February 25, 1879 state that Rev. Calvin H. Wiley had signified his willingness, when not away from Winston on duties connected with his office as Superintendent of the American Bible Society for North and South Carolina, to preach at any point, if the way be opened, in the outskirts of town. The minutes also state that Ruling Elder Dr. L. B. Spencer, had been requested to explore that portion of town known as Liberty and the region immediately beyond with the view of finding an opening for preaching and Sabbath School work.

The Session at this February 25, 1879 meeting took an important step by "laying off" the congregation into four divisions, with an elder assigned to each district for three months and at the end of the three months period exchanging his district with another elder. The purpose of this "step" was to enable the elders to become acquainted with the congregation and by prayer and talk quicken the spiritual life of the Church.

On February 12, 1884, a committee of "females" was appointed, consisting of Mrs. H. D. Lott, Mrs. J. M. Rogers, Mrs. William B. Glenn, Miss Augusta Watkins, to "wait upon and introduce to the notice and acquaintance of our members the strangers of like faith with us and who have come to reside in our community."

In the Western Sentinel of June 30, 1885 there appeared a news item to the effect that on May 30, 1885 a flourishing Presbyterian Church had been organized in Kernersville, N. C.

The following photocopies of the *Minutes of the Orange Presbytery*, supplied by Mr. T. H. Spence, Jr., Executive Director of the Historical Foundation of the Presbyterian and Reformed Churches, Montreat, N. C. throw light upon the Sentinel news item:

"March 26, 1885. A petition from members of the Presbyterian Church residing in Kernersville, Forsyth County, N.

C. praying to be organized into a church was read, and, on motion, the request was granted and the following committee appointed to organize if the way be clear: F. H. Johnston, D.D., J. A. Alexander and Major T. J. Brown, an elder of the Winston church.

“August 19, 1885. The Committee appointed to organize a church at Kernersville in Forsyth County, if the way be clear, reported that they had attended to that duty on the 30th of May.

“The Church was organized with eight communicant members and one baptized non-communicant. Two elders and one deacon were elected and installed. The report was received and approved and the Church was enrolled under the name of Kernersville—and Stephen C. Lindsay, Ruling Elder, being present, was enrolled as a representative of the church.”

Mr. Spence in sending the above information, May 7, 1959, added these additional facts concerning the Kernersville Church:

“It is evident that the Kernersville Church did not flourish. In the Minutes of the General Assembly of 1889 it is listed as having one elder and four communicants, and you will note that it was dissolved on August 28 of that same year 1889.”

It may surprise some to learn that in 1886-1888 there flourished in our Church quite an active organization of youths and young men under the high-sounding title of The Young Men's Association for Christian Work, or as the interesting minutes refer to it—Y.M.A.C.W. . Captain D. P. Mast was President, Mr. Thomas A. Wilson, Vice-President, and Mr. Henry Roan, Secretary and Treasurer. Captain Mast, a short time after organization resigned as President in order that the younger members of the Association might be brought forward and Mr. Thomas A. Wilson was elected in his place. The office of Vice-President was dropped.

The object of the Y.M.A.C.W., according to its elaborate constitution and by-laws, was the spiritual improvement of the members, participation in the benevolent causes of the Church, and promotion of the religious welfare of youthful strangers in their midst.

The minutes of the Y.M.A.C.W. give the impression that the lively young members spent much time in their monthly meetings discussing *what* they should do. However, after much discussion, they finally decided to assist in the education of a candidate for the ministry, Mr. J. P. Paisley. While they were raising money for this purpose, Mr. Paisley died and so they decided to turn their energies toward the purchase of a carpet for the new church—plans for which were already in the making.

The minutes of this organization were kept with delightful candor. When at one of the monthly meetings the question was put before the association if any would be willing to lead in prayer, the minutes read: "No answer." The minutes of another meeting record that the committee appointed to invite "youthful strangers" to the services of the Church were having much difficulty because of the diffidence of some on the committee. When the committee was appointed to see about the purchase of a carpet, the minutes record that the committee was instructed to do all in their power to get the best bargain.

It is of interest to note that this short-lived Y.M.A.C.W. marks the beginning of the organized work of the men of the church which today plays such an important part in the affairs of our Church.

As we come to the close of the first twenty-five years of the history of our Church, we find that according to the records there were in 1887 one hundred and sixty-three active communicants on the roll of the Church and twenty-five non-resident members; and that in the Sabbath School there were enrolled one hundred and two scholars and teachers. No record of the collections for the year 1877 can be located, but the Report to Presbytery for the year ending March 1886 gives the contributions as \$900 Pastor's salary and \$893 all other causes, the largest item in these other causes being \$201.67 for Foreign Missions.

A fitting close to the first period of our Church history—1862-1887—is the deed to the manse property, conveyed to the Trustees of the Church, January 6, 1886. In this deed are recorded the facts by which certain individual members held the property for the congregation by giving their personal notes.

Since the year 1876 when the congregation of fifty-two had called Dr. Johnston as their full time pastor, they had struggled to pay for the neat white manse on the lot adjoining the church property on the south, and for the lot on which the manse stood—"80 feet, more or less, on Cherry Street extending 200 feet to the back Street," (as Marshall Street in the 1870's was designated). And in January 1886 they rejoiced to know that through their Trustees the "Said Described House and lot" was theirs "To have and to hold fee-simple forever."

Thus reads the Deed to The Manse Property:

WHEREAS, on the 22nd day of April 1877, Thos. J. Wilson conveyed to the undersigned, the house and lot in Winston known as the Presbyterian Parsonage Lot, hereinafter more particularly described in trust, in the first place to secure the payment to John F. Poindexter, of the sum of Two Thousand Dollars & Interest due to him by two Bonds executed by Thos. J. Wilson, Thos. J. Brown & W. B. Carter, Jr., the proceeds of which debts were applied by said Wilson, Brown and Carter in the purchase of said lot, and erecting thereon a building for a parsonage for the Presbyterian Church in Winston, N. C.,

And said Debts were paid off by the members of said Church, and in the second place for the use and benefit of the Presbyterian Church in Winston for a parsonage,

NOW THEREFORE, in consideration of the premises, and in execution of said deed in trust, and the sum of ONE DOLLAR paid to the undersigned, Thos. J. Wilson party of the first part, by Thos. J. Wilson, Thos. J. Brown, R. D. Brown and W. B. Carter, Jr., party of the second part in trust and as Trustee for said Winston Presbyterian Church and Congregation;

The said party of the first part has given, granted, bargained, and sold, and by these presents doth give, grant, bargain, and sell unto the party of the second part and their successors in office forever, the said house and lot lying in Winston, N. Carolina, on the west side of Cherry Street, and bounded and described as follows: (to-wit).

Beginning on Cherry Street at the northeast corner of said Wilson's lot, running thence north along said Street

to the corner of the Presbyterian Church Lot, thence westwardly along the line of said Church Lot to the corner thereof on the back Street to the corner of said Wilson's Lot, thence eastwardly along his line to the BEGINNING corner, said lot having a front on Cherry Street of 80 feet, more or less, and a depth of about 200 feet, TO HAVE AND TO HOLD SAID DESCRIBED HOUSE and lot unto the party of the second part, and their successors in office in fee-simple forever.

IN TESTIMONY WHEREOF, The party of the first part hereunto set his hand and seal the 6th day of January A.D. 1886.

Test. Thos. J. Wilson

Thos. A. Wilson (Seal)

NORTH CAROLINA
FORSYTH COUNTY

The execution of the foregoing deed was this day proven before me, by the oath and examination of said Thos. J. Wilson, the subscribing witness thereto. Let the same with this certificate be registered. Witness my hand and seal, this 18th day of March 1886.

C. S. Hauser
C.C.C.

Filed for registration at 10 o'clock A.M. March 18, 1886 and registered in the office of the Register of Deeds for Forsyth County in Book No 28, page 292 &c.

D. P. Mast
Register of Deeds

PERIOD TWO

Interlude

As we study the records of our Church, we are impressed with the fact that each pastor we have had has been "a man sent from God," a man sent just at the right period of our Church life, just for the work needed to be accomplished during that period.

We have seen how our first pastor, Rev. Frontis Howe Johnston, D.D., scholarly, spiritual, staunch in the Faith, was used of God in laying deep in a community little acquainted with the Presbyterian form of church government firm foundations for the establishment and future growth of the Presbyterian Church in this section of North Carolina.

After his fruitful service as beloved pastor of the first Presbyterian Church established in Winston and in Forsyth County, Dr. Johnston turned his talents of mind and spirit to the evangelistic work of the Synod of North Carolina, especially in Albemarle Presbytery. As evangelist in Synod's great Home Missionary movement, he became widely known throughout the State as one of the "central figures in the movement."

Following Dr. Johnston came Dr. E. P. Davis, a man of hard common sense, practical, purposeful and positive, who within one month of his coming inaugurated a building program which, even in this day of great undertakings, seems a miracle of faith. The new church edifice built, plans started for enrichment of congregation life, the enlargement of every activity of the Church, Dr. Davis felt that his work in Winston, by the good hand of the Lord upon him, had been accomplished and left for another field of labor, and Dr. Robert Ernest Caldwell was called to the pastorate of our Church.

The new Pastor, genial, warm-hearted, was so deeply imbued with the spirit of evangelism that year after year of his ministry he was greatly used of God in keeping alive within our Church the fires of revival. Following the sudden and unexpected death of Dr. Caldwell in Dr. Price's Hospital, in Philadelphia, Dr. David Clay Lilly accepted the call to the spiritual oversight of our congregation.

Dr. Lilly, a minister of broad vision, a preacher of keen intellect and rare preaching abilities, during the short period of four years (1904-1907) he was with us broadened the scope of our missionary activities and deepened our zeal in the cause of Foreign Missions.

After Dr. Lilly came Dr. Neal L. Anderson, the last Pastor of the second twenty-five years period of our Church. Gifted with the power of winning friends, resourceful and alert, deeply interested in the broad aspects of the Church as well as the intimate details of congregational life, Dr. Anderson stimulated the intellectual growth of the congregation as well as the spiritual, and strengthened among the members of the congregation the feeling of fellowship and working together in organized groups.

So fruitful, by the blessing of God, were the labors of the four pastors of our Church—Dr. E. P. Davis, Dr. R. E. Caldwell, Dr. D. Clay Lilly, Dr. Neal L. Anderson—who served the second period of our church history that it seems most fitting that the period of their service 1887-1912 be designated the Period of Ingathering.

This Period of Ingathering begins with the arrival, near the close of the year 1887 of the second pastor of the Presbyterian Church of Winston, N. C., the Reverend E. P. Davis.

PERIOD OF INGATHERING

1887 - 1912

From a local newspaper we learn that on Friday, November 29, 1887, Rev. E. P. Davis, D.D., called to be the second pastor of our Church, arrived with his family from Shelby, North Carolina, and on Sunday, January 1, 1888 began his fruitful pastorate of four years with preaching services morning and evening in the little brick church on Cherry Street.

On January 13, 1888 Dr. Davis was installed, Rev. Jacob Henry Smith of Greensboro delivering the charge to the Pastor and Rev. Mr. Darnell of the Durham Presbyterian Church, the charge to the congregation; and within one month after the installation of Dr. Davis, active preparations began for the building of a greatly-needed new House of Worship.

The following entries from the diary of an outstanding member of our congregation during this Period of Ingathering, Dr. William L. Brown, supplied to us by his granddaughter, Miss Annie Maud Pollard, give a concise but delightful glimpse of the Sunday services held by the new Pastor during the month of January 1888.

"Sunday, Jan. 1, 1888. Dr. Davis, our new pastor and preacher, preached his first sermons morning and night. Text in the morning, 'The love of Christ constraineth us.' Four of the children and myself attended. Ground covered with ice and as slick as glass.

"Sunday, Jan. 8, 1888. First Communion Service of our new preacher—church packed full to overflowing.

"Sunday, Jan. 15, 1888. Preaching as usual and church crowded.

"Sunday, Jan. 22, 1888. Regular church services, church crowded and many strangers.

"Sunday, Jan. 29, 1888. Preaching by the Pastor on Church Building—organization of committee for that purpose. Major (T. J.) Brown, (J. M.) Rogers, B. J. Sheppard,



REV. EDWARD PAYSON DAVIS, D.D.
1888-1892

(M. D.) Bailey, Tom (T. A.) Wilson and myself, committee, and ordered to proceed at once."

It was a stupendous undertaking committed to these men of the building committee, "ordered to proceed at once," but with enthusiasm and self-denying efforts, groups and individual members of the congregation united with them in raising the means necessary for the building of a new and handsome church edifice and providing furnishings in keeping with the building.

"There was but little wealth in the congregation," writes a former, gifted member of the congregation, Miss S. O'H. Dickson, in the *Presbyterian Standard* of October 15, 1902, "but like the Children of Israel, 'every one whose heart stirred him up and every one whom his spirit made willing came with the Lord's offering.'"

"And the women," continues Miss Dickson, "how they worked! Their zeal and ingenuity were unflagging. It was before the visit of Rev. R. G. Pearson and the denunciation of 'festivals and suppers and such,' and there were those who thought the efforts of these women were above reproach and their wearisome labors but the expression of that willingness of heart that the Lord loves."

Even before the building committee had taken their first steps toward the actual building of the new House of Worship, so badly needed for the future expansion of the Church, the women of the congregation, through their Aid Society, were busy at their self-appointed and arduous task of making money for the furnishings of the church.

A notice now and then in a local newspaper of 1886-1887 of a Japanese Tea Party and Bazaar to be given by the Ladies' Aid Society of the Presbyterian Church; of a Dime Reception; of an Oyster Supper; an account of a delightful Old Folks Concert, in costume, the ladies of the Presbyterian Church had given, assisted by their gentlemen friends; and then again, an account of the Cantata "Laila" they had presented—"the stage management and the costumes very attractive and the vocal rendition acceptably given"—enable us to realize the means by which the women were adding to their "new church" funds.

Had not the Minute Book of this Aid Society disappeared years ago what valuable first hand information might have been added to the story of the part the women of the second period of our Church had in making possible the building of the handsome old Church in which we are now worshipping.

A search through local newspapers of the 1880's and 1890's has been fruitful in helping us to fill in some of the gaps which otherwise might have been lacking in the full story of this period of our church history. For instance, Editor Goslen in the *Union Republican* of May 3, 1888 tells us that at that time the Ladies' Aid Society of the Presbyterian Church had already accumulated the sum of \$800 to be used for the purpose of supplying their new Church building when completed with a pipe organ costing from \$1,200 to \$1,800.

"Recently," continues Editor Goslen, "some sixteen ladies proposed to contribute ten dollars each toward the organ fund, and an effort will be made to get a still larger number to contribute five dollars each."

Editor Vernon Long in the weekly issue of the *Western Sentinel* of Thursday, May 24, 1888, informs us that the old building of the Presbyterian Church had been torn down on Friday and Saturday of the previous week in order that work might commence on the new structure at once. "Our Presbyterian friends," he adds, "will hold services in the Reform Hall (second floor, Gray Block, south of Court House Square) until their new church is completed."

A writer in the July 19, 1888 issue of the *Union Republican* states that during the last six months the Presbyterian Church of Winston had subscribed the sum of \$11,000.00 for a new Church building and the ladies had in cash more than \$1,500.00 for the organ and the lights.

"In addition to these things," continues the writer, "the Church has contributed more than \$1,000.00 to current expenses and the schemes of the General Assembly; the church roll has been purged and two members have been suspended; and twenty-five new members added by examination and certificate.

"The Presbyterian Church here is determined to move forward and Rev. E. P. Davis, the new pastor, seems to be the

right man in the right place, and has both the spiritual and temporal welfare of his charge fully at heart, as the results of his labors already surely prove.

“The corner stone of the new Church was duly laid last Tuesday (July 17) in the presence of a large assembly and the work will be pushed as rapidly as possible toward completion.”

In the January 9, 1890 issue of the *Union Republican*, Editor Goslen devotes several columns to information concerning our new church building, beginning with the following list of the donors of the furnishings of the building:

Pipe Organ, Ladies' Aid Society; Reflector and Lamps, Mite Society, in memory of Mrs. T. J. Brown who organized the Society several years ago; Carpet, a group of young ladies and gentlemen (the young gentlemen no doubt being the members of the Y.M.A.C.W.);

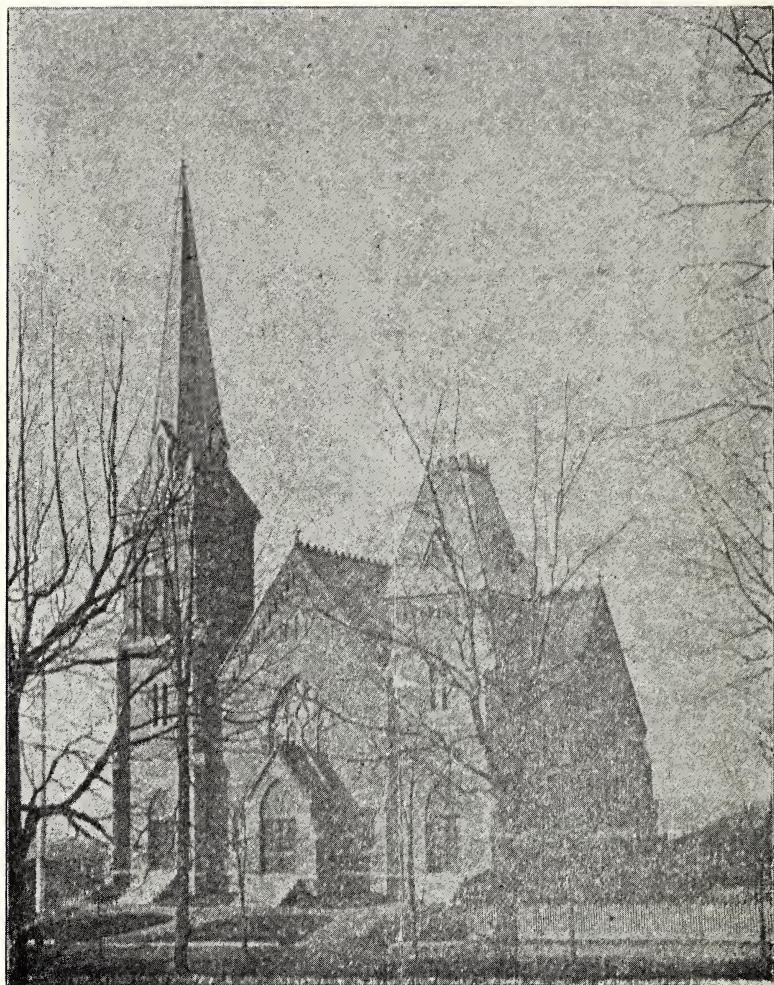
Pulpit, Happy Sailors (a band of little boys organized by Mrs. H. D. Lott and working under the motto, LOVE, HOPE, and TRUST); Pulpit Stands, Infant Class of the Sunday School, Mrs. C. H. Wiley, teacher; Pulpit Chairs, Mrs. M. N. Williamson; Communion Table, a party of ladies and gentlemen;

Silver Collection Plates, Miss Augusta Watkins' Sunday School Class (of young girls); Pulpit Bible, Miss Jennie Gilmer; handsome hand-embroidered Bible Marker, Mrs. William T. Brown; Pulpit Hymn Book, Colonel Joseph A. Bitting.

“The opening of the New Year 1890,” then continues Editor Goslen, “is a period of time that will long and pleasantly be remembered by the members of the Presbyterian Church of this city.

“On last Sunday the doors of this new and beautiful Church were thrown open for public worship and a large audience assembled therein.

“The seats are of an attractive pattern and exceptionally comfortable, the interior is of hard wood finish, the windows are of exquisite stained glass (Tiffany glass); the one gallery is at the east end of the building, opposite the pulpit, upon which has been erected the pipe organ, a handsome in-



"NEW CHURCH"
Dedicated January 26, 1890

strument and possessed of an exceptionally sweet tone, over which Professor Charles Garratt, late of the New England Conservatory of Music, Boston, presides in a masterly fashion.

"The floor is covered with a well selected carpet and the whole interior is heated by registers and lighted by electricity. There are two front entrances and two doors in the rear.

"To the architect, the builders, Miller Bros., the painters, and all connected with the construction and the adornment of the Church much credit is due for the masterly manner in which the work was completed.

"On Sunday morning Rev. E. P. Davis, who begins his second year as Pastor with the New Year and the new Church, preached an able and impressive sermon on 'The Love of God.' With the partaking of the holy Communion, the solemn and impressive service ended.

"Every cent on the new Building has been paid for."

Among the members of the congregation who contributed largely of their means to the building of the new Church were two brothers—Mr. Rufus D. Brown and Dr. William L. Brown. This fact is thus stated by Dr. Robert Ernest Caldwell in his "In Memoriam" of Dr. William L. Brown in the Christian Observer of March 27, 1899:

"The munificences of the two brothers, now passed from earth, is gratefully remembered by the congregation to which they belonged, particularly at the time of the erection of the new and handsome house of worship when they assumed one-seventh of the entire cost."

The dedicatory services of the new Church began on Saturday evening, January 25, 1890, and ended on Monday evening, January 27, 1890. The dedication itself took place on Sunday morning, January 26, 1890, at the hour of worship 10:30.

Before me lies the small booklet of four pages giving the "ORDER OF DEDICATORY EXERCISES OF WINSTON PRESBYTERIAN CHURCH," and reading—

Saturday Evening, January 25, 1890

Organ Prelude. "Elevation".....*Wely*

Anthem. "Saviour Breathe an Evening Blessing"

Emmerson

Services by

Rev. J. Henry Smith, D.D.

Organ Postlude.....*C. P. Garratt*

(A notation in pencil on this page says, "Dr. Smith preached an excellent sermon on Acts 25:19—'One Jesus.'")

Sunday Morning 10:30, Jan. 26th, 1890

Organ Prelude. Pastorale.....*Gustav. Merkel*

Anthem. Except the Lord Build the House.....*Gilchrist*

Doxology

Invocation.....*Dr. John L. Girardeau*

Hymn—508.....*Dr. John L. Girardeau*

Here, in Thy name, eternal

We build this earthly house for Thee.

Scripture Reading.....*Dr. Smith*

Brief History of the Church.....*Pastor*

Dedicatory Prayer.....*Dr. Johnston*

Hymn—507.....*Dr. Smith*

Dear Shepherd of Thy people, hear;

Thy presence now display;

Benediction.....*Dr. John L. Girardeau*

Sunday Evening, 7. Jan. 26th, 1890

Organ Prelude. Largo.....*Handel*

Anthem. 100th Psalm.....*C. P. Garratt*

Services by

John L. Girardeau, D.D.L.L.D.

Organ Postlude. Marche Religense.....*Chas. Connod*

Monday Evening, 7. Jan. 27th, 1890

Organ Prelude. Improvisation.....*C. P. Garratt*

Anthem. "Praise God in His Holiness".....*Hayden*

Services by

The Rev. F. H. Johnston, D.D.

Organ Prelude "Offertoire".....*Wely*

From a local newspaper we learn that the Scripture read on Sunday morning, January 26, 1890, at the Dedicatory Services, by Dr. Jacob Henry Smith of Greensboro First Presbyterian Church was I Kings 8th chapter; and that the eloquent sermon preached at this service by Dr. John L. Girardeau of the Presbyterian Theological Seminary, Columbia, South Carolina, was from the text I Timothy 1:15—Be Ready.

It is not out of place to speak here of the printed sheet lying before me which during the pastorate of Dr. Davis was presented to each person, old or young, upon uniting with the Church. The sheet begins:

"Greetings. The Session of Winston Presbyterian Church take pleasure in informing you that your examination was sustained and that you have been received into full membership. . . .

"We take this opportunity to remind you of some of the obligations which arise out of your new relation to the Church."

Then follows a long list of "obligations" such as: attending the public services of the Church; contributing toward the support of the Church and toward the benevolent causes which she from time to time puts before the congregation; guarding the good name of the Church, inviting and welcoming others to her services and membership; rendering obedience unto the spiritual rulers in the exercises of their lawful authority; and, lastly, "living a consistent and active Christian life . . . living soberly, righteously and godly in this present world."

The sheet ends: "By Order of the Session. E. P. Davis, Mod'r. T. J. Wilson, Clerk"

The story of the continuing years of this second period of church history we shall relate by topics rather than by consecutive years. We shall begin with the story of that department of church life which is so vital to the growth of the church—the Sunday School.

Dr. L. B. Spencer was the first Sunday School superintendent, serving from 1873 to 1878 inclusive; he was followed by the beloved Elder, Major T. J. Brown, who for eighteen years, in season and out, labored for the upbuilding of the school and during a much longer period was greatly used of God in strengthening the spiritual forces not only of our congregation but of the community at large. In 1906 George S. Norfleet began his fruitful service as Sunday School superintendent.

George S. Norfleet was greatly beloved, not only by the scholars and teachers of the Sunday School and by his fellow

officers and members of the Church, but by the wide circle of friends he had in other churches and in the civic and business concerns of the community. By the beauty of the Lord shining in "his daily walk and conversation" he exerted untold influence for good upon all the lives with whom he came in contact. The positive, uncompromising stand he took on questions of right and wrong had much to do with the furthering of the moral tone of the community.

Among the consecrated Sunday School teachers of this period of our church history there are two whose names stand high in the annals of the Sunday School—Mr. and Mrs. J. Mitchell Rogers. With his keen intellect, his executive ability, his broad public spirit, Mr. Rogers, as Ruling Elder and as teacher of the Men's Bible Class, was for long years a directing spirit in the expanding life of the Sunday School and of the Church. Mrs. Rogers, like her husband, of high intellectual and spiritual gifts, as teacher of the Woman's Bible Class, had a great part in developing and strengthening the religious life of the womanhood of the Church.

And there is another Sunday School worker to be held in loving memory, one who for thirty-three consecutive years gave herself in tireless devotion to the teaching of the little children of the congregation—Mrs. Calvin H. Wiley.

It was in the days of Dr. Johnston, our first Pastor, that she gathered the little ones about her in the northeast corner of the little brick church, two little boys and two little girls, and told them Bible stories and taught them the questions and answers of the Child's Catechism. Slowly as the years went by, this "Infant Class," as it was long known, grew in numbers and in importance among the other classes of the Sunday School, and at the end of thirty-three years as its devoted teacher turned over her work to a teacher in her class—now well organized and equipped as the Beginners Class, meeting in an attractive room of its own—she had the joy of seeing many of the little ones she had "nurtured in the fear of the Lord" active Christians, leaders in the woman's work of the Church and prominent members of the Session and the Diaconate.

In connection with the work of the Sunday School during the Period of Ingathering the following items of importance should be noted.

In the 1889 Colonel Albert B. Gorrell, a pillar of Presbyterianism in this community since "the Surrender" and a forceful leader among the Deacons of the Presbyterian Church of Winston, N. C., in order to stimulate interest among the growing boys and girls of the congregation in the doctrines of the Church as set forth in the Shorter Catechism instituted a plan in the Sunday School of presenting a handsome silver cup at the end of each year publicly and with appropriated "exercises" to each Sunday School scholar, who at one sitting during the year, in the presence of the Pastor and the Superintendent of the Sunday School, had recited perfectly the Shorter Catechism.

Under the efficient leadership of Miss S. O. 'H. Dickson a fine Sunday School Library was gradually built up and these books carefully and prayerfully chosen did much to mold good habits of reading at a time when our young people had access to no public library.

The Christmas entertainments and the Children's Day Programs for Foreign Missions, many of them under the direction of Mrs. J. M. Rogers, assisted by Mrs. Bettie Carter Woodruff as Chairman of the decorations committee, were outstanding for their originality and artistic beauty. During the superintendence of Mr. George S. Norfleet the time-honored custom of having Sunday School entertainments at Christmas solely for the purpose of making the children happy by presenting them gifts from a laden Christmas Tree was discarded and the beautiful idea of the White Gifts Christmas instituted in its place—the children and adults of each class contending for attractive and original ways of presenting their gifts for the Christ Child, wrapped in white, all ready to be distributed among the poor.

A forward step in the carrying on of the Sunday School during the pastorate of Dr. Caldwell was the development of the teacher training idea, begun years before in the early days of Dr. Johnston as Pastor. Dr. Caldwell himself gave the teacher training idea a good start by conducting in his own enthusiastic, inimitable way a class for teachers, old and young, using a standard text on the principles of teaching. Following this class, at stated periods teachers and officers of the school met with the pastor for consultation on the work of the school, especially in the matter of adapting the teach-



REV. ROBERT ERNEST CALDWELL, D.D.
1893-1904



CHURCH, SHOWING CALDWELL MEMORIAL
1906

ing of the lesson to the various grade levels of the classes. These regular periods for discussions on fruitful methods of teaching God's Word in time led to the holding of yearly teachers' institutes under the direction of trained workers sent out by the Church-at-large.

In late October 1903 a group of young men, under the leadership of George S. Norfleet, became interested in adding to the Church edifice an up-to-date, commodious annex for the use of the rapidly expanding Sunday School.

The first contribution to this proposed Sunday School annex is thus reported in the weekly Western Sentinel of Thursday, October 5, 1903:

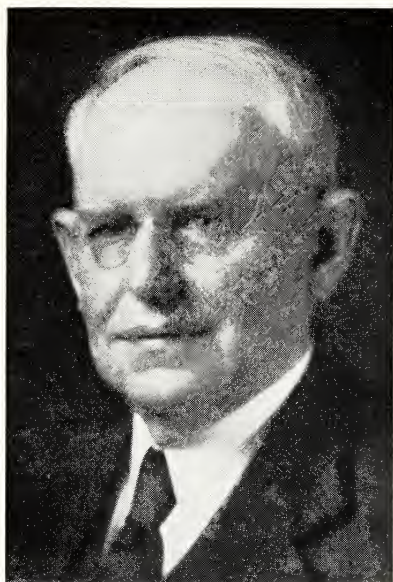
"At the Sunday morning service (November 1) at the First Presbyterian Church, Pastor Caldwell exhibited the first contribution to the proposed Sunday School addition to the Church—ten cents from a little boy, earned with his own hands."

In 1906 the Sunday School building was completed and in loving memory of Dr. Caldwell who had died in Dr. Price's Hospital, Philadelphia, during the construction of the building, it was dedicated Sunday morning, August 5, 1906 as the R. E. Caldwell Memorial Building.

Before me lies the Program of the Opening Exercises of the R. E. CALDWELL MEMORIAL" showing that the School marched in a body from the Church to the New Building and upon being seated in the new auditorium, recited in unison, "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men." Psalm 107:8.

Then followed: Remarks by the Chairman of the Building Committee, George S. Norfleet; Historical Statement by the Secretary of the Building Committee, Thomas Maslin; Presentation of the Building, Robert W. Gorrell; Acceptance of Building for the Congregation, Major T. J. Brown; Acceptance of the Building for the Sunday School, Mr. J. M. Rogers; and, last, address by Dr. D. Clay Lilly, Pastor at this time, on "Our Purpose."

The exercises closed with the singing of Hymn No. 113 and the assembling of the classes in their various rooms.



REV. D. CLAY LILLY, D.D.

1904-1907

1917-1920

It is of interest to note here that at the dedication of the Caldwell Memorial the enrollment of the school was one hundred and eighty-five scholars and twenty-five officers and teachers. In five years under the efficient and inspiring leadership of Superintendent George S. Norfleet the enrollment had reached the mark of four hundred and one scholars and forty officers and teachers. It was necessary, therefore, to make extensive improvements in the building during this year—1911.

A marked feature of this second period in the history of our Church was the abounding activity of the women and girls of the congregation in the cause of missions—ranging from the “Mothers in Israel” to the little girls seven and eight years old. The good seed of interest in world missions sown by the Female Society of the Winston Presbyterian Church, organized in 1875, and the Mission Band springing four years later from this Society was indeed bearing fruit.

The Mission Band—in 1887 officially named by the members themselves the Calvin H. Wiley Mission Band—was carrying on its work for the Master in four distinct groups, for those who entered this organization in childhood never wanted to leave it. The four groups were: the Wiley Band for the youngest girls, having as its auxiliary the Cradle Roll; the Junior Wiley Band for those of grammar school age; the Senior Wiley Band for the high school and early college group; and the D. C. Rankin Missionary Society, organized in 1902 from the oldest group of the Senior Wiley Band, and, under the enthusiastic and efficient leadership of Mrs. Henry Roan, becoming a great power in the spiritual life of the women of the Church.

The Ladies’ Foreign Missionary Society, beginning as the Female Society of the Winston Presbyterian Church, 1875, and the mother of all the missionary organizations of the Church for girls and young women, during this Period of Ingathering was known throughout the bounds of the Synod and beyond for its gifts to the cause of world missions—gifts far out of proportion in regard to the membership of the Society.

The Ladies’ Home Mission Society was at this period of Church history most active. This Society, composed of mem-

bers of the Ladies' Aid Society organized in the 1880's for the purpose of raising money for the furnishings of the new Church-to-be-built and also of members of the Ladies' Foreign Missionary Society, centered its work on becoming acquainted with the needs of presbyterial and synodical missions and contributing generously to these needs.

In the 1890's the Westminster League was an outstanding activity in the work for the youth of the Church. The Church Directory of 1896 lying before me states that the Westminster League had its devotional meeting Wednesday, 8:15 p.m. (that is, at the close of the regular Wednesday evening prayer meeting of the congregation) and its social and business meeting Friday after the first Sunday.

For the boys of the Church, during this period of our history, there were two Covenanter Companies, No. 136 and No. 236. This organization of the Southern Presbyterian Church for boys known as The Covenanters, no longer existing, corresponded to present day Boy Scouts of America.

In 1891 the interest of the men of the congregation in the cause of missions began to show evidence in the organization of The Men's Society for Christian Work, its purpose twofold—the support of a missionary in the foreign field and the carrying on of missionary work in the North Winston Chapel. This Society, according to the booklet published 1912 by the Session commemorating the Golden Anniversary of our Church, was among the first of such groups of men in the Southern Presbyterian Church, out of which grew the Brotherhoods.

In the early 1890's an organization was formed also for the younger men of the Church, bearing the name The Young Men's Prayer Meeting. A rather ambitious program these young men laid down as the object of their organization, namely; to disseminate information concerning the benevolent causes of the church; to invite strangers and others to the church services, and to welcome them at the doors; to increase the circulation of religious papers and literature; and to look after the poor and sick of the congregation.

In connection with the activity of the men of the Church during this period we would mention the publication of a periodical, *The Piedmont Presbyterian*, 1896, which though it lived but a short while was a most active infant.

The missionary activity of this period is shown in this roll call of missionaries supported by individuals or by organized groups: Rev. H. B. Price, Japan; Rev. J. W. Vinson, China; Rev. J. F. Preston, Korea; Mrs. A. T. Graybill, Mexico; Mrs. Warren N. Stuart, China. (Mrs. Warren Stuart went out as Miss Annie Chestnutt, one of our own girls.)

In addition to missionaries supported by our Church, the D. C. Rankin Missionary Society supported a cot in the Elizabeth Blake Hospital, China, and with the Ladies' Foreign Missionary Society and the Wiley Mission Bands, erected the Winston Home at Kwan-ju, Korea, for single women missionaries. The men built a Medical Dispensary at Kwan-jh, Korea, and in memory of one of their number lately deceased named it the John Worth McAlister Dispensary.

Activity of our Church during this Period of Ingathering in the cause of home missions is evidenced in the support of Rev. Cornelius Miller of the Stokes County field. A letter from Mr. Miller, recently shown me, to a member of our Church who was substantially supporting his mission in Stokes, Dr. W. L. Brown, throws first hand light on pioneer Presbyterian work in Stokes. The letter, headed, Culler, Dec. 2nd 1892 reads in part:

"We have not yet enough (money) to finish (our church). The lumber will come to over \$200—the carpenters doing the work will get \$100—the shingles, hauling, underpinning is over \$100, say \$450 for these three items; the sash, doors, blinds, frames for the same, flue and stoves, will be nearly \$100, the seats and stand or pulpit cost about \$50, and then there is the painting. If we get things for \$600, we will do well. Our subscriptions outside from what we will get from you amount to \$450.

"Closed a meeting at Danbury last Thursday. There were eight confessions. . . . We go to work soon to get a subscription for a church (at Danbury). Hope possibly to organize soon. . . .

"I am making slow progress as to results in the way of conversions, but I trust I am sowing seed which will spring up after a while, and bring forth fruit in the conversion of souls.

“With kindest regards for you and other friends in Winston, and many thanks for what you have done for the cause, I am

Yours fraternally,
C. Miller”

The spirit of revival, during this period, aroused, perhaps by the preaching of Dr. Pearson in the fall of 1888 in a union meeting of all the churches of Winston and of Salem in the Centenary Methodist Church, Liberty and Sixth, was kept alive by the strong gospel preaching of Dr. Caldwell, who had come to our Church from active evangelistic work in the Synod of Kentucky; by the custom inaugurated by Dr. Caldwell of keeping the doors of the Church open after each service for those seeking membership in the Church either by letter or profession of faith; by the forming of two groups of men to meet before each Sunday morning service, the Elders in one room, the laymen in another; personal work and visitation and cottage prayer meetings and seasons of revival services, held by such strong gospel preachers as Evangelist Weston Gales of the Synod of North Carolina, Dr. Edward O. Guerrant of Kentucky—on two separate occasions—and Dr. Russel Cecil, Pastor of the Presbyterian Church of Selma, Alabama.

In the spring of 1901 one of these revivals was ushered in by a day of fasting and prayer. Preserved among my papers is a printed “Private and Personal Notice” stating that the Session had appointed Sunday, March 17th, 1901, to be observed throughout the bounds of the congregation as a day of

HUMILIATION, FASTING AND PRAYER

and that at the close of that day a series of special services would commence in the church, preaching every night in the week.

“This action (appointing a Day of Fasting and Prayer) is taken,” states the printed “Notice” of the Session, “because of the profound conviction of its need by reason of the low state of religion in our church and community.” Then “the spiritual overseers in the Lord” follow with a list of detailed suggestions, supported by Scripture, as to how

the solemn day may be observed by (1) the entire membership as a Church and Congregation, meeting morning and evening, in solemn Public Assembly in the House of the Lord, (2) by the entire household of each Family, and (3) by each individual member.

It is of interest to note that the Session appointing this 1901 DAY of HUMILIATION, FASTING and PRAYER was composed of the Preaching Elder, Pastor Robert E. Caldwell, and the Ruling Elders T. J. Brown, J. M. Rogers, J. W. Shepherd W. B. Carter, Thomas A. Wilson, Thomas Paterson.

One of the most impressive services held in the long history of our Church was the Sunrise Service presented by the Session on commemoration of the TWENTIETH CENTURY NEW YEAR on January 1, 1901 at 7:30 A.M.

As the time-stained "Souvenir" of the occasion states, this Sunrise Service consisted of prayer and praise, congregational singing of the beloved old hymns of the church, reading of the Scripture Lesson—John XIV, verses 1 through 6, 15 through 17 and Romans VIII, verses 31 through 39—and a sermon by the Pastor, Dr. Robert E. Caldwell, from the text John XXI: verse 4, "And when the morning was now come, Jesus stood on the shore."

"This sermon," wrote a local editor in the Monday issue of his paper," left upon the mind of the congregation an inspiring sense of the abiding presence of Jesus Christ."

A "Definite and Personal" feature on the souvenir program of this Sunrise Service of January 1, 1901 marked 'Intercessary Prayer, Cast thy burden on the Lord' was the passing of the Elders through the congregation during the singing of "How Firm a Foundation" and the collecting from each individual a slip of paper on which had been written, without a signature, the desire of the heart, together with a chosen Word of promise. These slips, unfolded and unread, were "laid up before the Lord" and after a moment of silent supplication, the intercessary prayer was offered.

Assisting Dr. Caldwell in the service were Rev. J. Edmunds Brown, of the North Winston Presbyterian Church, Rev. T. F. Marr, of Centenary Methodist Episcopal Church,

Rev. H. A. Brown, D.D. of First Baptist Church, and Rt. Rev. Edward Rondthaler, D.D., Moravian Church.

The North Winston Presbyterian Church of which young J. Edmunds Brown was pastor, grew from a mission Sunday School in the northern section of Winston, taught in the early nineties by a small group of dedicated workers from the Cherry Street Sunday School. In 1891 a lot was purchased and upon it was erected, in 1892-1893, a chapel. In this chapel, in addition to Sunday School every Sunday afternoon, a weekly preaching service was held every Tuesday night.

In 1909 this chapel was enlarged, and on February 29, 1912 the North Winston Presbyterian Church was organized with one hundred and five charter members, all sent out from the home church on Cherry Street. Rev. George W. Lee was put in charge of this first mission branch of our Church.

It is of special interest to know that, through the efforts of a member of our Church, Miss S. O.'H. Dickens, the Woman's Foreign Missionary Union of Orange Presbytery was organized in our Church, April 29, 1898.

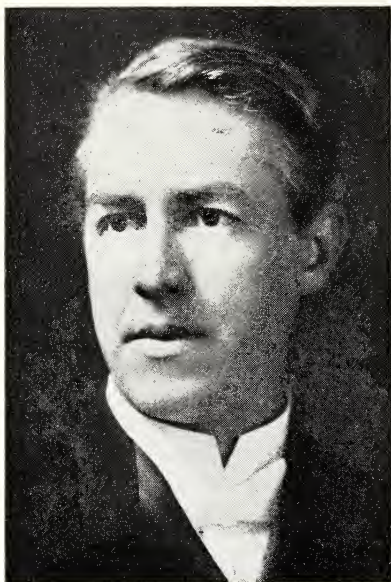
In December 1899 a change was made in the financial policy of our Church; the envelope system was put into effect, whereby each member of the Church, the child as well as the adult, contributed weekly his share to the causes of the Church—foreign and home missions excepted—in an envelop bearing his number in the treasurer's book. The congregational offerings for missions were given in separate collections.

Later, a still further step in the efficiency of church financing was taken when the congregation adopted the budget system under which we are now operating. Before this systematic method of presenting to the congregation the proposed budget for the church year, and having the congregation, after careful consideration, vote on it and make their individual pledges, our deacons had no definite assurance as to what the church could contribute to the various church causes.

How fitting it is that in thus considering the efficiency of our Board of Deacons year after year in their important mission of stimulating congregational liberality that we bring

to a close this survey of the second period of twenty-five years of church history with the following quotation from the sessional records:

“No church can be in a healthy and sound condition, financially or spiritually, without the faithful adherence to some systematic plan, and no Christian can be faithful in stewardship of this world’s goods, whether in little or in much, without adopting some proportionate percentage to be regularly contributed to the Lord’s work. ‘Freely ye have received, freely give.’”



REV. NEAL L. ANDERSON, D.D.
1908-1917

PERIOD THREE

Interlude

A time of stress and uncertainty, of rapid changes in world affairs—the Great War, unemployment, business depression—the years 1912-1937, marking the last period of the first seventy-five years of our Church life, find the venerable Church still standing firm “on her one foundation, Jesus Christ, our Lord.”

Keeping pace with the numerical growth of our congregation, the burgeoning forth of activity in every phase of church life, the spirit of liberality (which during the years had caused our Church to stand out in the records of General Assembly) showed itself in this period, marked the Period of Sharing, in increased gifts to missions, to the causes of evangelism, Christian education and ministerial relief, and Sunday School work in destitute places.

In 1916 Dr. Anderson called attention to the fact that during the fifty-four years since its organization our congregation had given away more for the Church-at-large than it had spent on its local work, although during this period it had erected two church edifices and remodeled and enlarged the home plant.

Since 1916 the same spirit of liberality has characterized our congregation, not only a liberality shown in the sharing with others of our material blessings, but the pouring out of life in unselfish service to others.

Thus we may characterize the third twenty-five years of our church life as the Period of Sharing with Others.

PERIOD OF SHARING

1912 - 1937

In this third period of twenty-five years we were greatly blessed in the pastors we had: Dr. Neal L. Anderson, Dr. D. Clay Lilly, in a second pastorate, Dr. John S. Foster, Dr. John R. Cunningham—men of wide scholarship, deep spirituality, and of widely varying gifts of personality and leadership.

As our pastors of pioneer days and of the strenuous years of expansion which followed were indeed men sent of God for the carrying on of some specific phase of congregational growth and spiritual development, just so the pastors of the Period of Sharing, each in his own way, was used of God in the deepening of the spiritual life of the congregation and in the broadening of the missionary activities of the Church in regions near at hand as well as in heathen lands.

In tracing the history of our Church during the last four pastorates we find that, impelled by the motive of sharing our blessings with others, we have deepened our sense of responsibility and grown in the grace of liberality; in scattering abroad our material blessings we have brought rich gains to our local work in the extension of the preaching and teaching services of the Church, in the increased activities of the Sunday School, and in the opening of new avenues of individual endeavor.

As one versed in the history of our Church has said, it is a fact of deep significance that the beginning of each period of twenty-five years in the life of the Church has been marked by a new sense of dependence upon God, by an upsurge of spiritual activity.

Under the inspiring leadership of our Pastor, Dr. Neal L. Anderson, the fiftieth anniversary of our Church, October 4, 1912, was celebrated with appropriate ceremonies. This marked in truth a beginning period of expanding Presbyterian faith in our community by the sending out from time to time groups from the home church to form new centers of worship and work.

On November 10, 1912 a band of consecrated workers from the Church opened a Sunday School in Waughtown, which was later to develop into the organization of the first Presbyterian Church in that section, the Waughtown Presbyterian Church. A month before this beginning work in Waughtown, plans were begun for the opening of the Reynolda section to Presbyterianism and in January 1913 these plans materialized in a Sunday School under the direction of the Session of the First Church in an unused schoolhouse on the highway leading from Winston-Salem to Reynolda and beyond, an entire class with its teacher from the Sunday School of the home Church forming the nucleus of this new work.

The Session directed this little Sunday School "by the side of the road" until the completion of the beautiful stone church on the Reynolda estate, a gift from Mrs. R. J. Reynolds of Reynolda, and the organization, 1915, in this structure of the Reynolda Presbyterian Church.

Representative of the spirit of sharing evidenced by the congregation of the First Presbyterian Church of Winston-Salem during the years 1912-1937 is the story of the beginnings of the active work of the Church in the eastern section of our community.

On the evening of Thursday, July 12, 1923, a group of five; namely, Mr. and Mrs. E. L. Anderson, Mrs. Dorcas Lott, Mrs. Henry Roan, and the Pastor's Assistant, Miss Kate Dubose, met in the home of Mr. and Mrs. Robert Chambers, 511 Cameron Avenue, to talk over with Mr. and Mrs. Chambers and the six other Presbyterians who lived in the vicinity the possibility of opening a mission Sunday School in East Winston. On the Sunday afternoon following this conference, a Sunday School was organized in the home of Mr. and Mrs. Chambers, with an enrollment of forty-seven—forty-two scholars, four teachers and the superintendent, Mr. P. D. Watson.

All during the hot summer and fall the school was held in the Chambers home, occupying first two rooms and then three rooms and the porch. Every week chairs had to be borrowed from the neighbors and rooms arranged for the growing school.

Finally in the late fall a five room cottage was rented by the Session, and in this cottage every Sunday afternoon,

rain or shine, hot or cold, the school met until the summer of 1924. At this time, with the five thousand dollars Mr. J. M. Rogers had left in his will for church extension and the additional fourteen hundred dollars on the purchase price contributed by the congregation of the First Church the Greenwood Avenue Baptist Church was purchased and renamed the Rogers Memorial Church.

Rev. J. W. McFall was called to have the oversight of the mission centering in the neat little Rogers Memorial Church.

It is of interest to note that the continuous increase of church activities during the years 1912-1937 caused the employment during the period, for the first time in the long history of the Church, of salaried trained helpers to supplement the work of the Pastor.

From the annual report of the Board of Deacons for the church year ending March 31, 1916, we learn that Dr. Neal L. Anderson, pastor at the time, was the only salaried worker of the Church—with the exception of the colored janitor. The figures released in this report give an interesting insight into the financial affairs of the Church of 1915-1916:

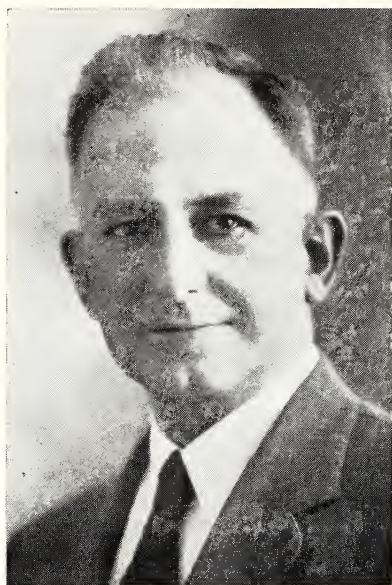
“Pastor’s salary \$3,000; janitor \$360; fuel and lights \$331.73; music \$592; charity \$119.46; insurance \$95; repairs \$77.20; furniture \$170.75; printing \$329.02; interest on debt \$429; miscellaneous expenses \$216.59.

“Unpair subscriptions last year \$146.50; support of Sunday School \$465.”

Under “Receipts” in this report the loose change collections are listed as \$450.68; the Thanksgiving collection for Barium Springs Orphanage as \$87.86.

The first Pastor’s Assistant of our Church was Mr. George W. Lee (later, the Reverend George Lee) who for years not only directed the mission at North Winston but did a wonderful work with the boys of the Mother Church and the boys who attended the North Winston mission—later, an independent Church.

Miss Caroline Hawkins, a Home Missionary for many years in the mountains of North Carolina, was the first woman employed by our Church and she accomplished great good



REV. JOHN S. FOSTER, D.D.
1921-1933

in ministering to the poor of the congregation and the shut-ins and in faithful church visiting. Miss Victoria Hudson was the first church secretary, and in addition to her secretarial duties, gave valuable assistance to the Pastor in church visiting. The other women, who during this period, did fruitful service as salaried helpers in carrying on the duties for which they were specially trained, namely, the directing of the organized work of the youth of the congregation, the taking over of the clerical work of the Church, the furthering of the activities of the Sunday School and the Woman's Auxiliary were Miss Kate Dubose, Miss Alice Scott, Miss Jeanne La Lance (later, Mrs. Ralph Marler), Miss Ruth Wylie, Miss Amalia Shober.

To aid the Pastor, Dr. Neal L. Anderson, in carrying on the promising missions at Waughtown and Reynolda, two young ordained ministers were called as his assistants—the Reverend E. J. Hertwig to take charge of the Waughtown Sunday School and preaching services and the Reverend T. W. Simpson to be minister in charge of the Reynolda work for so long as it was under the direction of the Session of the First Church.

It should be recalled at this point that before Mr. Hertwig was placed in charge of the Waughtown mission that a candidate for the ministry, Mr. L. R. Scott, did faithful service one summer during his vacation in furthering that work.

Upon the resignation of Rev. J. W. McFall as Pastor's Assistant, in charge of the East Winston mission, Rev. W. T. Baker, a trained Sunday School worker from the Presbyterian Training School, Richmond, Virginia, was employed to have charge of the Sunday School work of the Rogers Memorial Church, East Winston mission, and also to direct the youth organizations of the First Church and the Sunday School program of the First Church. Upon the resignation of Rev. W. T. Baker, Rev. John J. Hayes was called from the Riverside Presbyterian Church of Jacksonville, Florida, to take over the duties Mr. Baker had been performing.

The following excerpt from the April 19, 1914 bulletin of the First Presbyterian Church, Winston-Salem, N. C., Rev. Neal L. Anderson, D.D., Pastor, is of unusual interest just at this time (1961).

"At the request of the Officers of this Congregation the Presbytery of Orange has overtured the Assembly to meet next year, May 1915, in the First Presbyterian Church, Winston-Salem.

"The General Assembly meets this year in Kansas City and the Pastor has been requested to convey this invitation in person. . . . The meeting of this Body, should it be induced to come to Winston-Salem, would be an historic event not only in the history of this Congregation but of the City itself.

"The following overture to the General Assembly was adopted by Orange Presbytery by a rising vote:—

"'The Presbytery of Orange heartily concurs in the invitation of the First Presbyterian Church, Winston-Salem to the General Assembly to meet in that Church in 1915, and in view of the importance of this great centre in its relation to our large mountain territory, the Presbytery earnestly overtures the Assembly to accept this invitation, and appoints the Pastor of the First Church Winston-Salem to transmit in person this overture to the Assembly in session at Kansas City in connection with the invitation of the Church.' "

In the year 1923 the congregation of the First Church, convinced that the Caldwell Memorial in use since 1906 was no longer adequate for the expanding needs of the Sunday School and for the carrying on of the activities of the men of the Church and of the women and the young people in their organizations, purchased from the City of Winston-Salem, for the sum of \$70,000, the lot adjoining the Church property on the north upon which until recently destroyed by fire had stood the City High School, with the view, "when the way was opened," of replacing the Caldwell Memorial with a larger, better equipped, modern educational plant.

In 1926, the congregation realizing that the way had not yet been opened for the expansion of Sunday School facilities, sold a four-foot strip of the land they had purchase from the City of Winston-Salem to Mr. W. H. Nissen, who, in the process of erecting on the corner of Cherry and Fourth Winston-Salem's first skyscraper—eighteen stories—found that he needed more land for his prodigious building operations.

It was in the beginning month of the new year 1928 when there seemed to be no prospect in view of the erection of a

costly modern educational building to replace the Caldwell Memorial that a latter came to the Session. It was from "an elect lady" of the congregation, one who since early womanhood had been a loyal member of the Presbyterian Sunday School on Cherry Street, in whose heart had come the vision of the part she might have, just at a time when it was most needed, in enlarging the work among the children and youth of the congregation, which in years to come would bear fruit in the expanding activities of the Church itself.

This letter, bearing the date January 27th, 1928, was from Mrs. Kate Bitting Reynolds (Mrs. William N. Reynolds) and in part it read:

"Having seen, for a long time, the increasing need of a larger, more conveniently arranged and better equipped Sunday School Building—I should be very happy to be permitted to provide the money to build and equip such a unit."

The congregation with deep appreciation accepted Mrs. Reynolds' offer to provide a new Sunday School Building with abundant facilities for the teaching of the Bible and the carrying on of the week day activities of the Church.

It was not until May 17, 1933 that the handsome New Sunday School Building, the gift of Mrs. Kate Bitting Reynolds "in loving memory of her father, Colonel Joseph Anthony Bitting" was dedicated, for its construction had been delayed by the movement of the City (finally abandoned in the summer of 1932) to cut through the Church property and thus extend and widen Third Street.

Rev. James I. Vance, D.D.L.L.D., pastor of the First Presbyterian Church of Nashville, Tennessee, a personal friend of Mrs. Reynolds, preached the dedication sermon—THE BIBLE—on the morning of May 17, 1933 and presided at the formal dedication of the building in the afternoon on the South Lawn of the Church, facing the Children's Chapel of the new annex to the Church.

In rare choice of words, Dr. Vance began his "Note of Dedication" with

"Believing in the Bible as the inspired and infallible Word of God whose truths are able to make wise unto salvation those who are exercised thereby, and in Jesus Christ the only begotten Son of God, whose sacrificial death on the Cross

is the ground and hope of eternal life for all who put their trust in Him, we dedicate this building erected to the glory of God."

In this period of church history the missionary activities of the women of the church continued to be a vital factor in the spiritual life of the congregation. The very heart of the missionary effort was the small band of consecrated women composing the Ladies' Foreign Missionary Society; these women by their prayers, their abounding liberality in proportion to their means and their number, their intelligent devotion to the cause of missions were an inspiration to the entire Church. The following little story from the records of this Society illustrates the zest of its members in furthering the cause of Foreign Missions. On the occasion of the seventy-fourth birthday of one of the members, Mrs. Calvin H. Wiley, the entire group assembled at the home of Mrs. Wiley and as their "birthday present" joyously poured out one hundred and twenty-five dollars for Foreign Missions—this "birthday present" over and above the yearly offering they had already made.

In April 1919 the Ladies' Foreign Missionary Society after forty-four years of devoted service for the Master as an organized body lost its identity. At this time the women of our Church after earnest prayer and much discussion decided to unite all their organizations into one central group to be known as the Woman's Auxiliary of the First Presbyterian Church of Winston-Salem, North Carolina, a branch of the Woman's Auxiliary of the Southern Presbyterian Church recently organized.

The work of the Auxiliary of our Church so far (1937) has been the support of a missionary in Africa, Mrs. Grace Miller Edgehart, until her return to America; of another trained nurse in Africa, Miss Nina Farmer, until her death on the field; of an evangelistic worker in Korea, Miss Aurine Wilkins. In addition, the Auxiliary has built a home for missionaries in the Congo, Africa, named in memory of one who had through long years given herself in selfless devotion to the cause of Foreign Missions, The Mittie Towles Wiley Home.

Year by year during this Period of Sharing the interest of the men of the congregation in both Foreign and Home

Missions steadily increased. From the pioneer organization, The Men's Missionary Society, formed in 1891, grew the Brotherhood, fruitful in service from its organization in 1909 until 1922, when it changed its name, in cooperation with the plan of the General Assembly, to the Men-of-the-Church.

In 1921 a member of this organization and an Elder of the Church, Mr. Allen M. Craig, went to the Dark Continent as Business Manager of the Presbyterian Congo Mission of the Southern Presbyterian Church, and the support of Mr. Craig by his fellow members of the Men-of-the-Church and by the Rogers Bible Class of the Sunday School proved a great means of grace to the contributors—a living link with missionary effort in Africa.

Other missionary obligations assumed by the Men-of-the-Church were one half of the support of Mr. and Mrs. George Bird Talbot, Suchowfu-Ku, China, and the salary of Mr. Stephen J. Sloop, Patrocinia, Minas, Brazil—the Woman's Auxiliary paying the salary of his wife, Mrs. Stephen J. Sloop.

To the Home Missionary work in Stokes, Alleghany and Ashe the Brotherhood and then the Men-of-the-Church made large gifts. With stress placed upon the educational features of mission work, the activities of the Men-of-the-Church year by year broadened. As the result of the formation of a committee on Personal Evangelism new members were brought into the fold of the Church, a number by letter, others on profession of faith.

During the third period of our Church life the Rogers Bible Class of the Sunday School and the Neal L. Anderson Bible Class for younger men were most active in awakening interest in the affairs of the Church and in fostering habits of contributing regularly to Church causes. The Rogers Bible Class in addition to generous gifts to the general fund of the congregation for mountain missions, assumed the salary of one of the mountain workers, Miss Katherine O'Neal, stationed at Lansing, North Carolina.

Rev. J. W. Vinson, of Haichow, China, for years before he met his death at the hands of bandits, was supported by one of the liberal families of our congregation.

Thus, through individual gifts, group gifts and church contributions the First Church continued, through this Period

of Sharing, to spread its influence as a united body to the ends of the earth—in destitute mountain regions, in struggling centers of work among foreigners in our country, in the great work for Negroes at Tuscaloosa, Alabama, the Stillman College, for training young men for the ministry, young women for Christian work, as well as in China, Africa, Cuba, Japan, South America, Korea and Mexico.

And not only in the support of workers did our Church show its missionary zeal during the years 1912-1937 but in the establishing of memorials to further the cause of missions; the Mary Erwin Rogers Hospital, Haichoufu, China; The Carter Memorial Home, Hangchow, China; The Susan Deaderrick Mission Launch for the carrying on of the evangelistic work centered at Hangechow, China; the Winston-Korean Home, Kwang-ju, Korea, the Worth McAlister Dispensary, Kwang-ju, Korea, and as before mentioned, the Mittie Towles Wiley Home, Luebo, Africa.

During the 1930's two young women went out from our congregation as independent missionaries—Mrs. Laura Price Woll, going to Nairobi, Kenya, Africa, and Miss Coosa Reynolds, to China. The support of Miss Reynolds was underwritten by friends and her family.

The missionary labors of Rev. Lowry Davis, in Kashing, China, during this third period of our Church history, were of special interest to our congregation, in that this missionary, the son of our second pastor, Dr. E. P. Davis, was a member of the society for little boys, the Happy Sailors, active during Dr. Davis' pastorate.

Our Church during the closing years of her third period was greatly blessed by the coming to live in our midst of Dr. R. E. McAlpin and Mrs. McAlpin, after years of fruitful missionary service in Japan. Dr. McAlpin entered heartedly into the active work of the congregation, rendering valuable assistance to the Rogers Memorial Mission, furthering the work of the Men-of-the-Church, and by his virile, cheerful type of Christianity inspiring to all with whom he came in contact to a fuller, richer Christian life.

In the home mission field our Church during this period was represented by Miss Charlotte Webb, in her self-sacrificing work in the Foster Industrial School for Girls, Virginia,

and by Miss Mirian Anderson, daughter of Elder E. L. Anderson, at her post of duty in the Grandfather Orphanage, Banners Elk, North Carolina.

There were others during the years 1912-1937, private members of the congregation, officers of the Church, who by the giving of their best to the service of the Master, by the influence of their consistent daily "walk and conversation" contributed to the steady growth of the Church, whom we would record by name in our Book of Remembrance did not the compass of this sketch forbid. Nor may we mention by name in this brief Book of Remembrance of seventy-five years, the men and women now swelling the anthems of praise in the Church Triumphant who by their prayers and self-sacrificing labors laid the foundations of our beloved Church and wisely built upon these foundations.

One beautiful act of service we would here record, however; when the infant church of eight members held its first communion, Judge Thomas Johnston Wilson and Mrs. Wilson prepared the elements for the sacrament of the Lord's Supper. And ever since then, this service has been performed by this family—by Judge and Mrs. Wilson as long as they lived; then by the eldest son of the family, Mr. Thomas A. Wilson and his wife; and since the death of Mr. Wilson by his widow and his daughter, Mrs. Nathaniel W. Curl.

Were it possible in the narrowing confines of this Book of Remembrance of the first seventy-five years of our Church life to relate the story of our Church in more detail—to record the seemingly little acts of service that made up the full, rich life of the congregation as a whole—what interesting pages we might fill, telling of the physical oversight of the House of God, the looking after the leaks in the roof, the smoking of the furnace; giving glimpses of the vigilance of the ushers in caring for the comfort of the worshippers, in raising and lowering the windows, in making sure that the family pews were filled at each church service with the "right" persons; giving glimpses of the Diaconate struggling to raise the budget, of the Session wrestling in prayer for "back-sliding" members; of the "Infant Class" with the child-faces uplifted to the beloved teacher as she made the Bible stories live before their very eyes.

But for the narrowing compass of this sketch, what inspiration might be gained from glimpses of the weekly Wednesday night prayer meeting, the first prayer meeting of each month, known as the Concert of Prayer (the term of great puzzlement to the youngest of the prayer meeting group) and devoted to the latest accounts in *The Missionary* of the progress of the work in heathen lands and prayer for the missionaries engaged in it.

From the early days of our congregation when Mrs. A. B. Gorrell played the tiny organ in the old brick church, a sleepy little head resting on each arm, and in her occasional absence from church, a girl in her early teens, Lena Lott, took her place, music has ever been a vital part in our worship. The fine toned Austin Organ in use during this third period of our church history was the second pipe organ our Church possessed; it was installed June 1913 at a cost of \$4,100.

In 1933 a radical change was made in regard to the active term of service of men elected and installed as Ruling Elders by our congregation and as Deacons.

For the first seventy-one years of our Church life our Ruling Elders, fifty in number, and our Deacons, sixty-seven in number, were elected and installed for active life service. On May 28, 1933 the congregation voted to adopt the Term Service Plan as authorized by the General Assembly.

It is of interest to note that at the seventy-fifth anniversary of our Church Mr. Thomas Patterson had the distinction of having served as a devoted officer of our Church for forty-four years; in 1893 he was installed as deacon, in 1899 as ruling elder.

The detailed statistical report compiled by Mr. J. O. Spear for the third period of our Church history brings out the fact that of all the contributions made by the congregation during this period 56 per cent went to causes outside the local church.

It was during this third period of our Church history that a new manse was erected, not on the old manse site adjoining the Church but, according to the fashion of the day, on a lot (1848 Virginia Road) some distance to the west of the downtown section of the town.

Dr. Cunningham was our first pastor to make his home in the handsome new manse, a distinguishing feature of which was the "prophet's chamber," the lovely furnishings of which were the gift of a former member of the congregation, Mrs. Clarence Hodson, of Orange, New Jersey (Lillian Brown, daughter of a beloved Ruling Elder of former days, Mr. Rufus D. Brown).

While our Church has always been known as a missionary church, she has given generously to the support of Barium Springs Orphanage, to the General Assembly's cause of Ministerial Relief, to the educational institutions of the Synod of North Carolina and of other Synods. Through individual gifts added to the congregational funds, our Church has been enabled to have so large a share in these outside causes.

Outstanding among the gifts of individual members of our congregation during this period of our church history was that of the family of Mr. Robert Critz, a beloved and faithful Ruling Elder, who died during the period. The gift of the Critz family was a beautiful memorial to Mr. Critz in the form of the endowment of a Chair of English Bible at Union Theological Seminary, Richmond, Virginia.

It is an interesting fact that in all the philanthropic enterprise of our community the First Presbyterian Church of Winston-Salem through its individual members has had an outstanding part. In the civic life of the city the Church has contributed through the seventy-five years of her life leading members on the City School Board and the City Board of Alderman; three of her members have held the high office of Mayor—Judge Thomas J. Wilson and Colonel A. B. Gorrell, of Winston, and Mr. Robert Wilson Gorrell, the son of Colonel A. B. Gorrell, of the consolidated City of Winston-Salem. A member of our Session has served the State of North Carolina as Governor—the Honorable Robert B. Glenn, outstanding in his fight for temperance and the moral uplift of the people whom he was called to serve.

From the roll of the Church, as baptized children of the Church or adults received into its membership, four have gone forth to the foreign field as missionaries of the Cross; in addition to those already mentioned (namely: Lowry Davis, Laura Price, Coosa Reynolds) Annie Chestnutt (now Mrs.



REV. JOHN R. CUNNINGHAM, D.D.
1936-1941

Warren Stuart) left during this third period of our Church history for work for the Master in China.

During the seventy-five years of our Church life, six boys from the congregation have become ministers of the Gospel in the home field; they are Thomas B. Johnston, son of our first pastor, Wyatt De vane, William S. Patterson, Jacquelin Taylor, Edward Lilly, son of our fourth pastor, and M. W. Norfleet, Jr. Two adult members of the Church have been ordained ministers, namely; Rev. E. H. Norwood and Rev. George W. Lee. Mr. Lee served the First Church as Pastor's Assistant and then became Minister in charge of the North Winston Presbyterian Church, now bearing the name George W. Lee Memorial Church.

From eight members in 1862, our congregation has grown to a membership of 1021 active communicants and 213 non-resident members on the roll of 1937. However, this 1937 enrollment does not actually tell the number of those who became affiliated with our membership during the year, for our city is a community of fluctuating population and the roll call of our Church for the year 1937 as for the years preceding was in a constant state of revision—people moving in and moving out.

While during the years our increase in membership has been mostly by letter, there has been during each period a fairly healthy increase by profession. During the years 1912-1937, accessions by profession of faith from the children of the Sunday School were regular and of increasing number. The city-wide revivals which during these years swept our community and the surrounding country side, namely: the Culpepper meeting in the Pepper Warehouse, the great Billy Sunday meeting in Piedmont Warehouse, the heart-searching, tender messages of Gipsy Smith, Senior, in his meeting also in Piedmont Warehouse, not only brought new members into the fellowship of our Church, but revived old members and strengthened and uplifted the moral tone of the entire community.

Likewise the special services held from time to time in our Church were used of God as times of great spiritual refreshings, especially the stimulating sermons of Dr. J. I. Vance and of Dr. Benjamin R. Lacy and the "Quiet Hour Talks" of Mr. S. D. Gordon on two separate occasions.

We rejoice that through the seventy-five years of our Church life, all of our pastors have been fearless preachers of sound doctrine, men of deep spirituality and of outstanding intellectual gifts—pastors who by their prayers and counsel, their “walk and conversation” have been used of God in leading us as a congregation and as individual members of that congregation year by year to higher levels of Christian endeavor. With a deep sense of gratitude to these pastors who have brought to us spiritual enrichment of life we here record their names and the years of their ministry:

Rev. Frontis Howe Johnston, D.D., 1862-1887; Rev. Edward Payson Davis, D.D., 1888-1892; Rev. Robert Ernest Caldwell, D.D., 1893-1904; Rev. David Clay Lilly, D.D., 1904-1907; Rev. Neal Larkin Anderson, D.D., 1908-1917; Rev. David Clay Lilly, D.D., 1917-1920; Rev. John Shaw Foster, D.D., 1921-1933; Rev. John Rood Cunningham, D.D., 1936.

Most fitting is it that our survey of the first seventy-five years of our church history should come to a close with the special services held from Wednesday evening, September 29 through Sunday October 3, 1937 commemorating the seventy-fifth anniversary of the Presbyterian Church in Winston, North Carolina.

At the Wednesday evening services, September 29, 1937, three speakers—W. P. Sandridge, Jr., Harold McKeithen, Mrs. George S. Norfleet—reviewed the three periods, twenty-five years each, of our church history. On Thursday evening, W. H. Neal, Mrs. W. H. Neal, H. S. Cody and Mrs. J. M. Wells, Jr. told of the growth of the church organizations, namely; the Sunday School, Woman's Work, Men-of-the-Church, work of the young people. On Friday evening there was a reception in the church parlor to which all the Presbyterian churches in the city were invited.

On Sunday came the climax of the celebration. At the morning service Dr. Benjamin R. Lacy, President of Union Seminary, Richmond, Virginia, preached the anniversary sermon. In his own inimitable way, he spoke of the wonders God had wrought during the seventy-five years of our church life, linking the life of the church with that of the State and nation. At five in the afternoon a Vesper Communion was held, Dr. Lilly, Pastor of Reynolda Presbyterian Church and Dr. Cunningham participating in the service.

EPILOGUE

As we record the last items in our Book of Remembrance, in thought we go back to the little group which gathered in the north parlor of Judge Wilson's home on that memorable Saturday morning, October 4, 1862, with plans in their hearts of establishing Presbyterianism in this section.

How little they dreamed, those three men and five women, when in the evening they reassembled in the little brick church in the deep woods of Cherry Street of the mighty forces of righteousness they were setting in motion as they took the solemn covenant and were constituted into a Church of Jesus Christ.

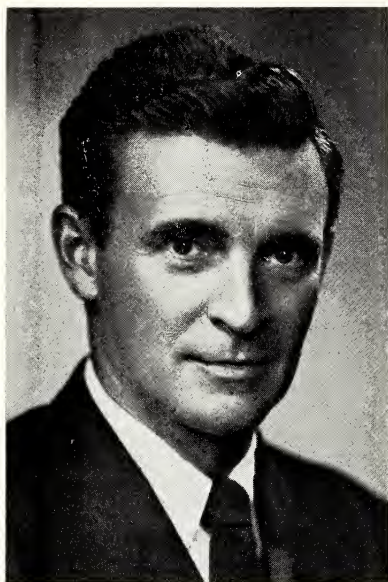
In tender memory we review the small beginnings of the long ago and a feeling of thankfulness comes over us that we are the heirs of yesterday.

To us—the Church of the present—has been intrusted the rich heritage of the past. God grant that we through the inspiration of this heritage may rise to yet higher planes of Christian living, to ever-widening spheres of usefulness, to the living, vital realization of sacrificial service and giving that our sainted fathers and mothers before us realized.

Throughout the years, like a golden thread binding us in Christian love and unity of purpose, the old promise has held true in our Church life, which Dr. Johnston used as the heart of his dedicatory sermon on that memorable October Sunday 1862: "The Lord God will give grace and glory: no good thing will He withhold from them that walk uprightly."

And as we face the unknown years of the future, the unchangeable promise of Divine guidance and blessing assures our hearts that if we as a congregation follow His leadings no good thing will He withhold.

Mary Callum Wiley



REV. GEORGE MAUZE, D.D.
1942-1949

PERIOD FOUR

FIRST PRESBYTERIAN CHURCH 1937-1962

By William E. East

Members leaving the 75th anniversary service of First Presbyterian Church in October, 1937, didn't realize it then, but the next 25 years were to bring them the busiest and most changing era in the history of the church.

In those next 25 years were to come an expanded and strengthened church staff, the carrying of God's word to a wide audience through television, a decision on remaining downtown and a role in starting six new churches.

There was some deep thinking in 1938 and 1939 about the opportunities ahead as Winston-Salem, along with other towns of the State and nation, began to pull out of its economic troubles.

In September, 1939, First Presbyterian, along with the remainder of the nation, turned its eyes towards Europe as the first battle of World War II started.

Few members realized it then, but the war was to weave its way through the history fabric of the church for the next six years to come.

In the fall of 1940, rumors began to circulate that the board of trustees of Davidson College had its eye on the pastor—Dr. John Rood Cunningham—for its new president. Dr. Walter L. Lingle had resigned after a long tenure of service but had agreed to remain on the job until a new president was chosen.

On Nov. 16, 1940, the official word came—Dr. Cunningham had been nominated as president of Davidson College. For weeks Dr. Cunningham weighed carefully his opportunities at First Presbyterian against his opportunities at Davidson and against his love of education and his deep interest in young men. Davidson College won.

Because of the difficulties in calling a minister during pre-war days, our church for about a year was without a pastor.

Dr. George Mauze, pastor of the First Presbyterian Church of St. Joseph, Missouri, recommended to the committee in search of a pastor as "one of the Presbyterian Church's most outstanding preachers," was extended a call. He accepted, arriving in Winston-Salem just in time to watch a congregation begin to feel the pain of war.

Within a few weeks, leaders in the Sunday School, members of the Session and the Board of Deacons, head men in a dozen other phases of church life began to march off to war.

Seeking to do its part in the international struggle for existence, our Church offered its facilities in the Sunday School annex as a meeting place of soldiers who were visiting here or who might be stationed in Winston-Salem.

If you dropped into the church annex during the daytime, you often would see soldiers sitting at tables writing letters, reading or just talking.

At night, directed by a lighted sign, the soldiers would often drop into the assembly room of the Sunday School building for a singfest around the piano or to try to locate someone from their home town to alleviate the home-sickness.

To its own members, First Presbyterian sent letters, newsheets and remembrance cards all over the world. The idea: to let the men in service know that the members of the First Presbyterian were remembering them in their prayers.

Most Sunday school classes took care of their own members, too. One soldier's most intimate relationship with his church back home in World War II came when he tore open a package from the Neal Anderson Bible Class: the package contained everything from a pocket comb to one of Arch Taylor's prize plugs of tobacco which was promptly chewed as the man walked guard along the lonely reaches of a European combat command post.

In the church office, members of the staff would often write to the home churches of service men who had visited at the Church to let them know that they were keeping alive their Christian ties.

Despite the problems brought on by the war, First Presbyterian was not standing still during the tragic years when

it came to spreading the gospel. One of the strongest Presbyterian churches in Winston-Salem today got its start during the darkest days of the war.

It was in 1941—about the time that Dr. Mauze arrived—that the First Church turned its eyes southward to a rapidly-growing area of the city known as Konnoak Hills. It was here, near an old recreation center known as Holton's Pond, that dozens of houses had been built in the days immediately prior to the start of the war. There were few churches in the area and dozens of families who had no church home.

Members of First Church helped participate in a church census in the area, going from house to house to find if there would be interest in starting a Presbyterian church.

In August 1941 a vacation Bible school was held in a tent at the corner of West Clemmons ville Road and Konnoak Drive. It brought out dozens of children from the surrounding area. Some parents sent them because the parents themselves were interested in a Presbyterian church. In other cases the children became interested in the idea of having a Presbyterian church in the vicinity through their attendance at the vacation Bible school and instilled this interest in their parents.

By November, a Sunday school was being held in the home of J. W. Taylor, 3262 Luther Street, and the organization of a new church in the Konnoak area was well on its way.

For the task of organizing the church, First Presbyterian helped select Rev. G. Raymond Womeldorf, a missionary to China who had been unable to return to his position because of the tense situation in the Far East. Mr. Womeldorf took over the job 'with his eyes on the stars' as he said, and with the assistance of his gifted wife, so much interest was aroused among the people of the area in having a church of the Presbyterian faith in their midst, that by April 12, 1942 a structure had been built on a lot on Konnoak Drive, just south of West Clemmons ville Road, and the budding Covenant Presbyterian Church was on its way. In 1944, the growth of the congregation necessitated an addition.

On April 13, 1947, Covenant was fully organized as a church and launched on a program which today has made it a strong ally in the spread of the Christian word.

As World War II drew to a close, an unusual opportunity presented itself to the congregation of our Church. A large amount of property in Ardmore was placed on sale at a reasonable price.

The officers of First Presbyterian, believing that eventually a Presbyterian church would be built in that section of the city, supported the purchase of the land.

In 1945 the Presbyterians came into possession of the property in a triangle bordered by Cloverdale Avenue and Magnolia Street, just west of two section where two of the city's largest apartment developments—Ardmore Terrace and Cloverdale—were to be built.

But starting a church in Ardmore was not so easy as the leaders of the movement had anticipated. Much of the strength of the First Church came from that area of the city and some of the members were reluctant to leave their church home of many years.

As one officer put it, "I came into this church as a baby in the cradle roll department and I intend to have my funeral in this church. Meantime, I'm not going to leave."

For two years the issue was debated. Finally at a dinner meeting in the First Church, October 1947, of the members who were living in the Ardmore section, it was decided to go ahead with the plans outlined for the church-to-be-erected in Ardmore, about 200 of those present pledging membership in the new church.

In less than two years, the new Ardmore congregation was holding its services in the assembly room of the Sunday School building at the same time the mother church was having its services in the sanctuary.

On January 29, 1950 the Ardmore congregation chose the name "Highland" for their church-to-be-erected and members of the First Church joined with them in a fund-raising campaign to secure the money for the erection of their church edifice.

Within a period of eight years, First Presbyterian had played a major role in starting two new Presbyterian congregations in Winston-Salem.

In the fall of 1948, First Presbyterian launched its initial venture in the field of weekday school education. The impetus came from two directions: the strong interest of Dr. Mauze in Christian education and work by a committee which envisioned First Presbyterian as some day having a complete elementary school and high school.

At first there were problems to be solved: the school had to be started on a small scale in order to find out how much interest there was in the school plan. Equipment had to be secured. A faculty trained for carrying on the distinctive work of a church school had to be chosen. The tuition had to be kept to a low enough scale to permit families on limited budget to patronize the school. Priority had to be given to children of First Presbyterian families, and yet the enrollment had to be kept flexible enough to permit families outside the church to enter their children if there was room for them.

These problems solved, the school started its first session in the fall as a single kindergarten with an enrollment of twenty-six children, the school using the regular Sunday school facilities with outside playground facilities.

In recent years, a play school has been added and the school has continued its kindergartens and first grade. During the 1961-62 school year, the weekday school enjoyed one of its best years.

From the first, this weekday school fulfilled a long-felt need. The patrons of the school recognized that outstanding teachers had been chosen to have charge of their children and that the curriculum had been well chosen and the teaching adapted to the needs of the individual children.

Before his "pet project" of the day school had completed its first year, Dr. Mauze resigned in May, 1949, to accept a call to the pastorate of the First Presbyterian Church of San Antonio, Texas. The man who took his place as temporary supply pastor of our Church, Rev. George Staples, was in the midst of getting the new Ardmore congregation in full operation. This later was to prove to be an important part of Mr. Staples' life—he was to become the first pastor of Highland.

Toward the end of the summer the committee on call recommended that Dr. Julian Lake, pastor of the First Presby-



REV. JULIAN LAKE, D.D.
1949-

terian Church of Bristol, Tennessee, be called as pastor of the First Presbyterian Church of Winston-Salem. The congregation unanimously extended the call. Dr. Lake accepted and began his service with the church on October 9, 1949.

On November 6, 1949 he was formally installed, Dr. J. Harry Whitmore, pastor of the First Presbyterian Church of Thomasville, presiding.

The beloved former pastor of First Church, Dr. Cunningham, at the time distinguished president of Davidson College, preached the installation sermon. It was the second time he had done so for Dr. Lake—he had preached the installation sermon four years earlier when Dr. Lake went to Bristol.

Almost before Dr. Lake had settled down, the officers of the Church began considering the possibility of expanding the staff of the Church, employing an assistant pastor, a minister of music, and additional director of Christian education, a church administrator and additional clerical and maintenance personnel.

Although the employment of the personnel took place over a period of nearly nine years, it was part of a long-range outlook adopted informally by the officers of the Church to strengthen the work of the Church for the years ahead.

The first new staff member to arrive on the scene was the minister of music, James M. Hart, formerly with the Trinity Episcopal Church, Roslyn, Long Island, but better known to Tar-Heels, as organist for "The Lost Colony" in Manteo. With boundless enthusiasm, Mr. Hart set out to get everybody in the congregation from toddler to senior church member singing. With the help of the church officers, he expanded the choir loft. Later, he was instrumental in having a new organ console installed.

It was in April 1957 that the biggest event came in the music program. Mrs. J. B. Dyer and her daughters, Mrs. Diana Dyer Wilson and Mrs. Elizabeth Dyer Bean, and her sons, J. B. Dyer, Jr. and Joseph L. Dyer, gave a \$35,000 custom-made organ to the church in memory of Mrs. Dyer's husband, J. B. Dyer, who died in 1929. The organ was built and installed in the Church Sanctuary by the Herman Schlicker Organ Company of Buffalo, New York. It is regarded as one of the finest organs of its type in the nation.

Not content with his choir ranks of all ages and his new organ, Mr. Hart, with the help of his wife, introduced the bell choir to our Church. The specially-cast handbells were donated by individual members of the congregation.

In the summer of 1951 the second new staff member arrived. Rev. Robert A. White, Jr., after completing his course at Columbia Theological Seminary and serving as assistant to the pastor of the North Avenue Presbyterian in Atlanta was called to assist Dr. Lake, not only in filling the pulpit and taking care of the Wednesday morning prayer meeting in the absence of Dr. Lake but in giving assistance in the supervision of the church staff and in pastoral visitation.

After the retirement of Mr. L. B. Scott, who for years, in addition to his responsibilities in the business world, faithfully and with great efficiency had filled the office of church treasurer, the Session and Diaconate felt that the time had come for the Church to have a full-time supervisor of its administrative and financial affairs. After careful and prayerful consideration, they extended a call to Darrell Worth Middleton of Orlando, Florida for the full-time position.

Mr. Middleton accepted the position, and within a few months after arriving in Winston-Salem he was handling money, which in some years totalled more than \$300,000, and administering property which was valued in the hundreds of thousands of dollars. He began working with both the Session and the Board of Deacons in seeing that their directives were carried out. And, in addition, he took supervision of the church staff, thus allowing the ministers to have more time to give to the spiritual oversight of the congregation.

A year after Mr. Middleton undertook his duties, Miss Shirley Moore, a recent graduate of the Assembly's Training School, Richmond, Virginia joined the Church staff as director of Christian education to specialize in work with the expanding young people's program. Mrs. Ralph Marler continues as overall director of Christian education.

In addition to drawing workers for its own ranks, our Church during this last period of its hundred year history has continued to provide workers in the foreign field, our roll of missionaries at the present time being: Rev. and Mrs. Clarence G. Durham, Seoul, Korea; Dr. and Mrs. W. A.

McIlwaine, Kobe, Japan; Dr. William Rule, III, Leopoldville Station, Africa; Rev. and Mrs. Stephen Sloop (now on furlough) Unai Station, Brazil, South America; Mr. and Mrs. Jule Spach (now on furlough) Est.de Pernambuco, Brazil South America; Rev. and Mrs. Arch Taylor, Jr. Shikoku Christian College, Zentsuji Station, Japan. In addition to the above missionaries, Mr. and Mrs. Oscar Marvin did valuable service as short term workers in a hospital in Japan.

In November 1953 the congregation of First Church had become so large that practically every Sunday morning chairs had to be placed in the aisles, and at Christmas and Easter, ushers had a difficult time squeezing in the members and guests. So the officers of the Church voted to have a 9 o'clock service in addition to the usual 11 o'clock Sunday morning service. With only a few interruptions, these two services have continued to the present time, the first service often consisting of more than 200 worshippers.

During the 1950's the Sunday School strengthened its program by appointing superintendents for its major departments and conducting frequent leadership courses for teachers and officers.

First Presbyterian's generous giving record—which put it at the top of all churches in the General Assembly in benevolences—enabled it to support this expanding Sunday school program.

It was during this busy postwar period that First Presbyterian was the recipient of one of the most magnificent gifts made to a local church in the history of Winston-Salem.

Mrs. William N. Reynolds (Kate Bitting Reynolds) who had given the Sunday school annex to the Church during the previous period of church history died September 23, 1946. In her will she provided that the church receive the building at West Fourth and North Spruce now occupied by the Thalhimer Store.

On September 21, 1950, Mr. William N. Reynolds attended a church dinner at which time the portraits of Mrs. Reynolds and of himself for the Sunday school building were unveiled. Exactly a year to the month, Mr. Reynolds died.

In the early 1950's First Presbyterian was facing a problem that had perplexed many other downtown churches—whether it should remain downtown or buy property and move to the suburbs. The committee appointed to make a study of this problem brought in a report of three possibilities.

The first was to expand the sanctuary to the extent permitted by the present property and build a fellowship hall. The second was to build on the present property a new sanctuary, seating 1,000 to 1,200, and an adequate fellowship—education building.

The third possibility—and this one met head-on with the question of whether First Church had a future as a downtown church—was to erect at a different location a new sanctuary and fellowship building.

The committee's report evoked long discussion both from officers and congregation, and finally the matter was dropped.

The events of the next few years supported the belief that at least for the foreseeable future, Presbyterians believed that there was a place in our city for a strong downtown church of our denomination. In April 1957 First Church approved an improvement program of more than \$88,000 for the renovation of the sanctuary. While the congregation moved to the Winston Theater for its Sunday services, carpenters moved in and completely rebuilt the sanctuary, installing new windows, new pews—and arranging the pews in such a manner as to seat a much larger congregation—and new lighting.

That lighting was to play a major role in what was the most far-reaching evangelistic task undertaken by First Church in its first century. For, on September 7, 1958, after nearly two years of study and negotiating, the Church had its morning worship service telecast to a wide audience over WSJS-Television. And since then, the television program, alternating on a quarterly basis with the First Baptist Church of the city, has become as regular a part of the service as listening to the sermon or taking up the collection.

While First Presbyterian was deciding to stay downtown and at the same time strengthen its own program, it was giving assistance to Winston-Salem Presbytery in establishing

churches of the Presbyterian faith in outlying areas hitherto untouched by the denomination.

In the fall of 1955, with strong leadership help from our Church, the Southern Presbyterian Church built its first house of worship for Negroes. This church, bearing the name Dellabrook, is under the pastoral care of Rev. Troy A. Young, Jr.

First Church, during this fourth period of her history, united with Winston-Salem Presbytery in one of the most ambitious expansion programs over undertaken at one time by any Presbytery—a \$650,000 fund-raising drive.

The program envisioned a rebuilt and expanded Reynolda Presbyterian Church, which had been given new opportunities and responsibilities by the opening of Wake Forest College in its vicinity.

It also envisioned new churches in the Pine Brook Country Club area, in Ardmore, and in the Peace Haven Road area. The first two churches to be formed were St. Andrew and Trinity.

Even before this program was completed, potential congregations sprang up in the Old Town and Clemmons areas. In both cases, strong lay help came from First Presbyterian.

The total gift of \$350,000 pledged Winston-Salem Presbytery for its expansion program by individual members of our congregation and by the Church itself was the largest gift ever made by the First Presbyterian Church of Winston-Salem.

But even before the First Presbyterian Church of Winston-Salem made this gift of \$350,000, she had given approximately \$259,000 in the early 1950's to other Presbyterian churches in the city, including Highland, Southminster and Covenant.

And in addition, her individual members had shared their money and their talent in bridging the gap from planning to operations—from 1955 to 1961—for the formation of St. Andrews Presbyterian College at Laurinburg, the new college combining Flora Macdonald, Presbyterian Junior and time-honored Peace College of Raleigh.

During this fourth period of our church history, the women of our congregation in their organized work—the Women of-the-Church—have been an inspiration to our whole congregation in their selfless devotion in spreading the gospel at home and abroad, in their whole hearted support of the causes sponsored by home church, presbytery and synod; as individual members of their organization, during all the years they have been outstanding teachers in all departments of the Sunday School; in the organized work for the youth of the congregation they have given generously of their talents of time and leadership; in their presbyterial they have filled offices of trust and responsibility.

During the past 25 years the Youth Fellowship, composed of the boys and girls of junior and senior high school age, has become a vital part of our church life. This Fellowship group, divided into Senior High Fellowship, Freshman and Pioneer, meets for supper Sunday evening in the assembly room of the Sunday School building and then each unit of the group reassembles in its own class room for a program, often a panel discussion, on topics of special interest to the age group. Through the week the Fellowship groups meet for recreation and other activities. Each group has its own advisers, consisting of young married couples.

According to the plan of the General Assembly every adult male member of a Presbyterian congregation is by virtue of his church membership a member of the organization known as The Men of the Church.

The local branch of this organization, having a dinner meeting at the Church on the third Thursday evening of each month, has adopted a strong missionary support program, contributing year after year more than \$8,000 to the work of the representatives of First Church on the foreign field. Among the missionary projects undertaken by our local Men of the Church during the past year has been the securing and sending of drugs to the Congo, Africa, missionaries of the Presbyterian Church, U. S.

The members of this local organization form the backbone of the group which each year conducts the Church's Every-Member-Canvass, seeking financial pledges from the individual members, old and young, of the Church.

One of the most unusual—and fruitful—groups in First Church is the Fisherman's Club, composed of men interested in the growth of the Church, who systematically visit newcomers to the city and invite them to join First Church. At various periods the Club meets to report on its progress.

First Presbyterian continues to hold out an opportunity in Boy Scouting to its members. A group of men within the Church hold to the ideal of having a Boy Scout troop in every church—and because of that First Presbyterian has a fine Boy Scout and Cub program.

There are many other things that have combined to make the years 1937-1962 outstanding in the history of First Church.

The time of the Wednesday prayer meeting has been changed from 7:30 p.m. to 12:30 p.m., with a fifty cents lunch served both before and after the short service. This change of time, together with the lunch feature, has greatly increased the number of attendants at the prayer meeting, drawing many non-Presbyterian men and women—as well as Presbyterian—from the down town area.

A church library has again been established, making available to young and old fine Christian literature. A bulletin board has been put up to publicise the activities of church members up to date. Both the sanctuary and the Sunday School building have been air conditioned.

New and attractive order-of-service leaflets are now sent out, utilizing the beautiful drawings by W. Stuart Archibald of the interior and the exterior of the church. A new communion set has been given to the church. The weekly Newsletter, mailed to each family of the congregation, with its inspiring messages from Dr. Lake and Mr. White, does much to keep alive church interest.

The congregation, spread over a wide area, has been divided into districts; one elder and one deacon being placed in charge of each district and given the responsibility for the care of the members of that district.

As First Presbyterian rises to meet the challenges of a troubled world, it does so now in a neighborhood much changed from the neighborhood of 1937.

The Carnegie Public Library, across Cherry Street from the Church has become a Roman Catholic chapel; the Francis Hotel, just east of the Church, has been torn down and the lot converted into a parking lot.

The Twin City Club, our neighbor for many years on Marshall and Fourth, has been torn down and in its place stands the tall modernistic J. C. Penney Building.

And the Thomas A. Wilson home, adjoining the church property on the south, has been torn down and replaced by the home office of the First Federal Savings and Loan Association.

At the beginning of this last twenty-five years period of our Church history most of the congregation lived within walking distance of the Church; now the congregation is spread miles, north, east, south, west, round and about the Church, and were there not parking lots, most of them free on Sunday, in close vicinity of the Church, parking would indeed be a great problem.

It is of special interest that one year before the way was opened for Orange Presbytery to constitute a church of Jesus Christ, according to the Presbyterian faith, in Winston, North Carolina, our beloved Southern Presbyterian Church (Presbyterian Church, U. S.) was organized.

Throughout the bounds of the General Assembly (Presbyterian Church, U. S.) the centennial of our Southern Church has been celebrated, climaxing in "A Service of Word and Sacrament after the manner of John Calvin" on Sunday, October 15, 1961.

This Centennial Sunday, October 15, 1961, was most impressively observed in First Presbyterian Church, Winston-Salem, with the order of service "after the manner of John Calvin" in both the 9 o'clock church service and the regular service at 11 o'clock.

The beautiful, six page folder, prepared by the Centennial Committee, and distributed at both services, is a fitting "souvenir" of this memorable Sabbath Day celebration, giving as it does, the "order and language of worship" adapted from the services of John Calvin, the "Highlights of Our

(Southern Presbyterian) History,” and most interesting “Footnotes.”

As the one hundredth anniversary of the “Presbyterian Church of Winston, North Carolina” drew near, a long range committee was appointed to make plans for the centennial celebration.

This Executive Centennial Committee composed of our two ministers, Dr. Julian Lake and Rev. Robert A. White, church administrator, Darrell W. Middleton, and church officers, Harold McKeithen, Flake F. Steele, Jr. and Robert W. Gorrell, Jr. with painstaking, prayerful consideration has worked out the details of a most information and inspirational program for our centennial.

Among the decisions made by this Committee was the issuing in book form of the complete history of the Church—the first church of the Presbyterian faith in Forsyth County.

Honoring the only two of our former pastors now living, Dr. John R. Cunningham, now Executive Director of the Presbyterian Foundation, Inc. (U. S.) and Dr. George Mauze, present Pastor of the First Presbyterian Church of San Antonio, Texas, the Committee planned a series of services to be held in our Church by these former pastors in the early spring of 1962.

And then following these visits of our beloved former pastors, with their messages of spiritual refreshing, the Committee decided that most fitting would be the holding of the 1962 session of the General Assembly in our Church.

And so personally the invitation to hold the 1962 General Assembly in Winston-Salem was presented to the Assembly of 1960; and to the great gratification of the committee and the congregation it represented, the invitation was accepted.

And so now the crowning feature of our Centennial Celebration will be the assembling of the highest court of the Presbyterian Church, U. S. (generally known as The Southern Presbyterian Church), the General Assembly, in Winston-Salem, May 1962, as the guest of our Church.

As we bring to a close the record of the last twenty-five years of the inspiring one hundred years of the First Presbyterian Church of Winston-Salem—for years bearing the name

—The Presbyterian Church of Winston—the Church has been officially notified that she has become the recipient of one of the largest bequests ever made to a Southern Presbyterian Church.

Mrs. Frederick J. De Tamble, a member of the First Presbyterian Church of Winston-Salem since June 23, 1918 and widow of one of Winston-Salem's pioneer automobile dealers of the City, F. J. DeTamble, died November 22, 1961, and through her will provides that 38 per cent of her estate is to go to her beloved Church. The executors of the estate have estimated that the bequest will amount to at least \$915,078.00—in round numbers one million dollars when the final settlement has been reached, possibly toward the end of the hundredth year of the history of the Church.

This bequest is a tremendous responsibility, as Dr. Lake has expressed it, and only with prayerful thought and planning can the Church make use of it.

And so the Session has appointed a committee to make a thorough study as to possible ways the Church can best use the great sum of money for the spiritual uplift of the congregation and the advancement of Christ's Kingdom on earth.

The members composing the DeTamble Legacy Committee are as follows: Haddon S. Kirk, J. Harold McKeithen and Dr. S. Clay Williams, Jr., from the Session; James K. Glenn, Flake F. Steele, Jr. and J. Harry Mann, from the Diacomate. Haddon S. Kirk is Chairman of the Committee and J. Harry Mann, Secretary.

As a closing thought in our *Book of Remembrance* of the long and inspiring history of the First Presbyterian Church of Winston-Salem we would leave in memory the following words from the folder prepared for the celebration, October 15, 1961, of the hundredth anniversary of the Southern Presbyterian Church—the Church of which we are a vital part:

“God has richly blessed us in our heritage, our resources, and the tasks with which He continues to challenge us . . . (May) He increase our determination . . . to be a more effective part of the family and people of God in the World.”

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CARMICHAEL PRINTING COMPANY
Winston-Salem, North Carolina

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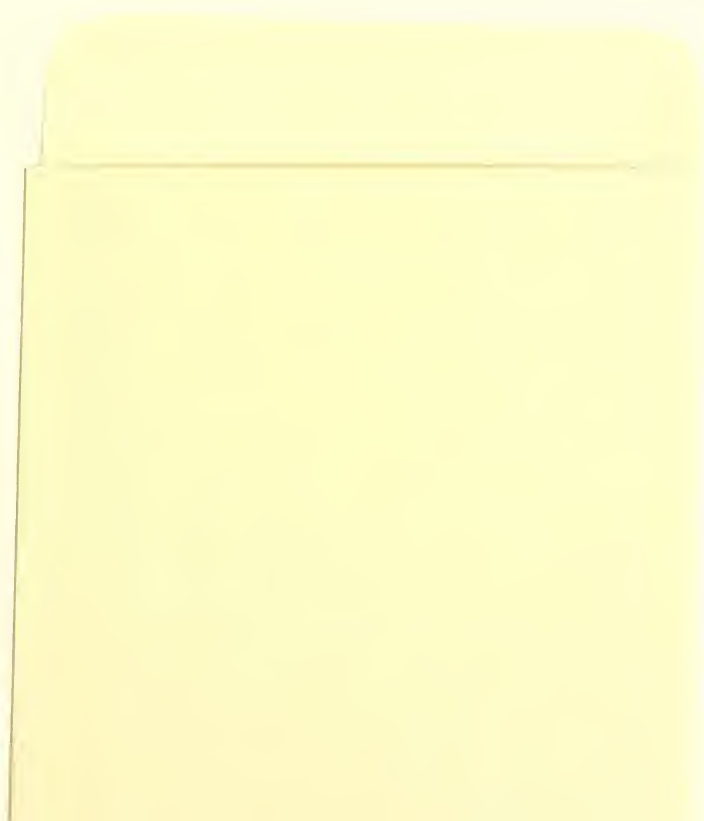
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